

THE FIELD AFAR

MARYKNOLL



VOLUME XX
M A Y

NUMBER V
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UNIVERSITIES, COLLEGES, and SCHOOLS

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The Catholic Foreign Mission Society of America (MARYKNOLL)

Approved by the National Council of Archbishops, Washington, D. C., April 27, 1911. Authorized by His Holiness Pius X, at Rome, on the Feast of SS. Peter and Paul, June 29, 1911. Decree of Praise, June 14, 1915.

"Maryknoll," in honor of the Queen of the Apostles, has become the popular designation of the Society.

The Society was founded for the immediate purpose of training Catholic missionaries for the heathen and of arousing American Catholics to a sense of their apostolic duty. Its ultimate aim is the development of a native clergy in lands now pagan.

The priests of the Society are secular, without vows. They are assisted by auxiliary brothers and by the Foreign Mission Sisters of St. Dominic, more commonly known as "Maryknoll Sisters."

IN THE UNITED STATES.

THE SEMINARY AND ADMINISTRATION is situated above the Hudson River, about thirty miles north of New York City, at Ossining (Maryknoll P. O.), N. Y. Students in the Seminary make the usual six-year course in philosophy and theology.

The general management of the Society and the publication of its two periodicals, *The Field Afar* and *The Maryknoll Junior*, are carried on at this center.

THE MARYKNOLL PREPARATORY COLLEGE, at Clark's Summit, near Scranton, Pa., admits to a six-year classical course foreign mission aspirants who have completed the eight grammar grades.

THE AUXILIARY BROTHERHOOD OF ST. MICHAEL was established for those who wish to devote themselves to foreign mission work, but are not inclined to assume the responsibilities of the priesthood. The Brothers will participate in the work of Maryknoll as teachers, trained nurses, office assistants, supervisors, and skilled workmen.

THE MARYKNOLL SISTERS devote themselves exclusively to work for foreign missions. (For further information, address: The Mother Superior, Maryknoll, N. Y.)

THE MARYKNOLL MEDICAL BUREAU, at 410 East 57th St., New York, aims to secure the services of physicians and nurses, and to provide medical supplies for hospitals and dispensaries in the missions.

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MARYKNOLL JAPANESE MISSIONS are conducted by the Maryknoll Sisters, for the education and religious instruction of Japanese, at 425 South Boyle Ave., Los Angeles, Calif., and 507 17th Ave., Seattle, Wash.

Make checks and money orders payable to **J. A. Walsh (Tr.), Maryknoll, N. Y.**

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Catholic Foreign Mission Society of America, Incorporated

For further information address: *The Catholic Foreign Mission Society, Maryknoll, N. Y.*

IN EASTERN ASIA.

THE first band of four Maryknoll priests left for China in September, 1918, and were assigned to a field in Kwangtung. Today, Maryknollers count on the field ninety-five—forty-eight priests, seven Brothers, and forty Sisters—with missions in China (Kwangtung and Kwangsi Provinces), and Korea. The center of communication and of supplies for the various missions in China is the Maryknoll Mission Procure, Box 595, Hongkong. The central house of the Sisters in China is the Maryknoll Convent, 103 Austin Road, Kowloon, Hongkong.

Communications for Korea may be addressed to the V. Rev. P. J. Byrne, Tenshudo, Shingishu, Korea.

ASSOCIATE MEMBERSHIP

ASSOCIATE Membership in the Society, with a personal share in its good works and merits, is secured by all benefactors and by subscribers to *The Field Afar*.

For these members, weekly Masses (more than three thousand every year) are offered by the priests, and they are remembered in the Communions and other prayers of the students and Sisters. The same spiritual benefits may, if desired, be applied to departed souls.

Associate Membership for one year, without *The Field Afar*, is fifty cents; in perpetuity, fifty dollars, payable on enrollment or within two years.

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THE FIELD AFAR—eleven issues yearly—

10c the copy; \$1.00 a year; \$5.00 for six years; \$50.00 for life. (A life subscription insures perpetual membership in the Society.)

THE MARYKNOLL JUNIOR—ten issues yearly—

5c the copy; 50c a year for single subscriptions; 40c for quantities of ten or more to one address. Sample copies sent on request.

CONTENTS.

<i>Maryknoll in May</i>	115
<i>Mission Meanderings</i>	120
<i>Editorials</i>	124
<i>Hoingan Mission</i>	126
<i>World-Wide News</i>	128
<i>Show Thyself a Mother</i> (Story)	131
<i>Tungchen</i>	133
<i>Circles</i>	135
<i>Students' Crusade</i>	136

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Subscribers to THE FIELD AFAR who live in or visit New York City may leave their renewals at the Maryknoll House, 410 E. 57th Street.

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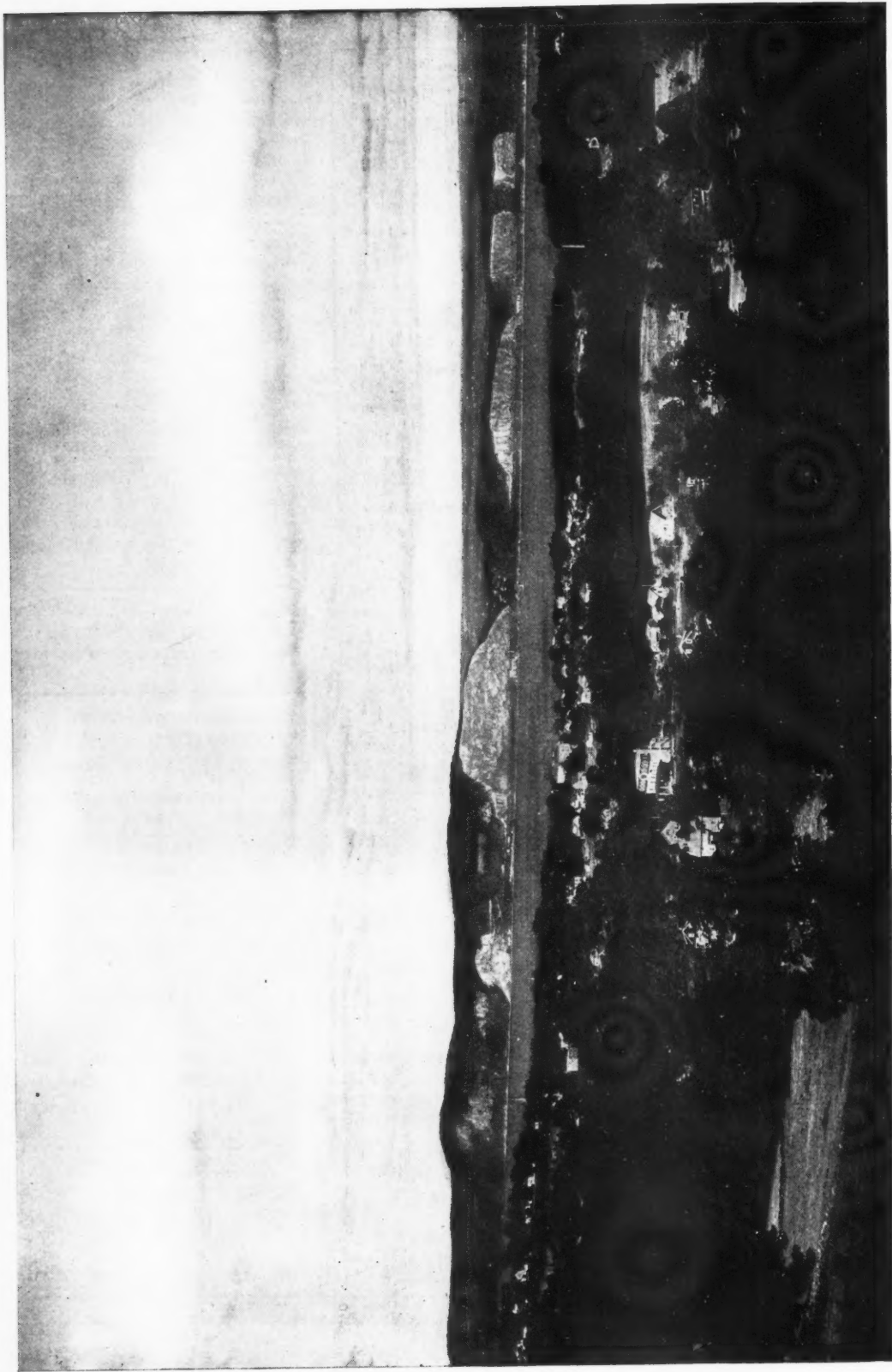
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IF YOU SAW IT IN THE FIELD AFAR, KINDLY SAY SO TO ADVERTISERS



From the Knoll Top

A ten-mile stretch of Hudson separates the Ramapo Hills from the village of Ossining which lies at the base of the Knoll



THE FIELD AFAR

MAY, 1926



MARYKNOLL IN MAY

MAY DEVOTIONS — VOCATIONS — A HOMECOMING — A-BUILDING

ONE of the memories that lingers with every Maryknoller is that of May devotions. Our Lady's statue is adorned with the first May blossoms, candles sparkle in the dusk of the day, and a hymn is wafted over the hill to the Hudson valley. Each May evening, after supper, the priests, seminarians, and Brothers gather before the little shrine. The hymn is followed by invocations from the litany; a silent prayer is breathed; and we are closer to God through the moments spent with Mary.

No permanent statue of Our Lady of Maryknoll graces the cloister lawn as yet; but when some client of the Immaculata provides one, the devotions will be held in the cloister, where the blinking stars may reflect the flickering vigil lights at Mary's feet.

Only a few spring days had passed when the Superior of Maryknoll, after a long and trying visitation of the missions, returned to the Home Knoll. It is difficult to say which was happier, the anxious, tired father returning to the flock, or the expectant, grateful children waiting to extend the welcome.

Fr. Walsh has met with many trying circumstances and conditions since he left here last November; but God brought him through all safely, and the homecoming was not without its "Te Deum" of thanksgiving.

While in Rome, last December, our Superior felt at times oppressed by the religious treasures that can be found in every corner of the Eternal City.

"Perhaps," he wrote, "there was envy behind this feeling, but I am inclined to believe that it was rather the thought

of the impossibility of developing such treasures today.

"Rome is like a great roofless church of which St. Peter's is the high altar, and its chapels, the hundreds of churches that stud the city.

"Enter almost any one of these churches. It may look as nothing on the outside, and, even within, the first impression will probably be uninviting. But stand before any side altar and ask yourself what it would cost today to reproduce it in the homeland, and you will begin to realize that ours is not the age for wealth of ornament."

Fortunately, we who are building Maryknoll have no desire to make expenditures for lavish ornament. The Major Seminary will fulfill an ambition if it can be completed and stand simple, strong, rugged, and enduring—symbolic of the spirit that should be developed within its walls.

It should not, however, appear like a prison, and it should be such a structure as will grace its environment. This will call for little ornament on the outside, but will demand some.

Within, the Major Seminary will be plain, but so constructed that repairs will be at a minimum and fire hazards practically abolished.

The chapel—when it comes—will receive whatever the bounty of benefactors may call for. The library will be dignified and attractive. It is so even now, and we would that the chapel were as far along—but we must wait.

In the meantime, we are now giving to our Lord, for the first time, a habitation that is finished, and we hope that He will not think the less of us for having left Him for several years past in a rough stone environment. We have turned what later will be a

conference hall into a chapel.

The padres of the California missions built cloister walks about the mission chapels that they might have a cool, quiet retreat in the open where they could ponder and pray. Although the seminary cloister remains incomplete, it promises well for the future, and, even now, proves a favorite haunt of the young men who are looking forward to next month's ordinations.

A question often asked by interested friends is, *Are you building yet?* The Maryknoll Superior invariably replies to this question that he does not recall any period since the spring of 1912 when Maryknoll was not a-building. When you come to see the place you will understand.

So far as the Seminary is concerned, however, there is hope that after this year of grace, 1926, there will be no line-up of workmen's automobiles on its compound for the next few years, unless—unless some unexpected benefactor should decide to build the Maryknoll Seminary Chapel, and this is not at all likely.

We wish we could say that we "pay as we go." As a matter of fact, we *do* pay, because we must. But to pay, we borrow; and we look now for stringless gifts or for building boosts to lessen our indebtedness and to strengthen our borrowing capacity in view of what still lies before us.

It looks, though, as if the good Sisters who have been helping Maryknoll must start their own building troubles this year, so that we of the Seminary shall not be too lonesome as occasionally we shall get echoes of the conflict.

Make checks and money orders payable to J. A. WALSH (Tr.), Maryknoll, N. Y.

SCHOOLS ARE A VITAL NEED ON THE MISSIONS

"I heard that Maryknoll Seminary was a palace. Now I find nothing to which even a Franciscan might object," said a missionary son of St. Francis recently.

And Doctor Aufhauser, of Germany, on the occasion of his visit, said, "Maryknoll Seminary is the poorest mission house I have visited."

These words are truly encouraging. God has been good to us, and our friends have been faithful, but we have not been spoilt.

Occasionally the rumor reaches us, "Maryknoll is rich—they don't need anything!"

To such a critic, one of our friends remarked, "You have been to Maryknoll, then?"

"No, but—"

A trip to the Knoll was planned,

STONES IN THE CITY OF GOD

Have a hand in the upbuilding of the invisible City of God.

A stone placed in the visible walls of Maryknoll, at an outlay of fifty cents, will justify your claim as builder of the kingdom of souls.

and, before Criticus left, he shamefacedly acknowledged that he had been sowing a seed which someone else had passed on to him.

Should you, dear reader, meet Criticus (or is it spelled with double s?), ask him some of these questions: Do you realize that Maryknoll is building from the ground up in a far flung line? Do you know the cost of building materials today? Can you

imagine what it means to support a family of five hundred? Do you know what it means to live without decent necessities of life? And then let him see Maryknoll for himself.

Some people think it clever of us that we live in a building that is far from finished. They call it good psychology. Why? Undoubtedly it would be considered a crime in anyone else to risk the health of hundreds in our communities with unplastered walls in our houses, heating systems that function occasionally, windows that will not keep out the wind, roofs that are leaky, and rooms not roomy enough for our growing numbers.

We are not attempting to imitate poverty out of sheer delight in it; there has been only one St. Francis in the history of the Church.

Thank God we have managed to keep out of the clutches of a receiver. Thank God we have been able to pay our bills when the collector gave us an extra dun. Thank God we have a roof over our heads, clothing to wear, and food three times a day. Thank God we have at least double-deck bunks in which to rest our weary bones at night. Thanks to God we have pushed along a little in our mission work.

Yes, thank God for all these things; but do not thank Criticus or any of his tribe—they probably didn't contribute.

VOCATIONS

"HOW did you become interested?" is the question often asked by Maryknoll directors, of newly entered students; and a frequent answer is, "Through THE FIELD AFAR."

This brings home to us the fact



A PORTION OF THE SEMINARY CLOISTER
A cool, quiet retreat in the open

that there are young eyes that read this paper, and young hearts that respond to the appeals, and young minds that are doing some serious thinking about the mission life.

Are *you* among them, my boy?

If so, even though you be only in your early teens, it is not too soon to take very seriously the idea of a possible vocation.

Théophane Vénard was not ten years old when he declared his purpose to go to Tongking and be martyred. And, on the eve of his death, while yet in his prison cage, he wrote a letter recalling the resolution of his boyhood.

A vocation is like a delicate plant which must be tended and watered.

For the tryout of early vocations, there is a place in the Maryknoll Preparatory Colleges if a boy is ready for high school; but even if a boy shall not have reached this age, it is not too early for him to take up an occasional correspondence with some priest who is especially interested in missions.

Or are we addressing you who are coming to the end of your college life and wondering about next year? Have you within you the stirrings of a holy ambition to win for Christ the souls of remote peoples who have never heard of Him?

If this idea has come to you and seems to persist, it is a sign that you should pray very earnestly to know what God wants of you; and that you should be ready to make a great sacrifice if necessary.

MARYKNOLL BROTHERS

IN response to the appeal of the founders, in 1912, came Thomas Henry McCann, of Brooklyn, to be known as Bro. Thomas, the first Maryknoll Brother. Earnest and intelligent, his services were invaluable during the trying years of early development. Bro. Thomas had a hand in every phase of the work. When he was not a-beggin', he was gardener, mechanic, housekeeper, and secretary

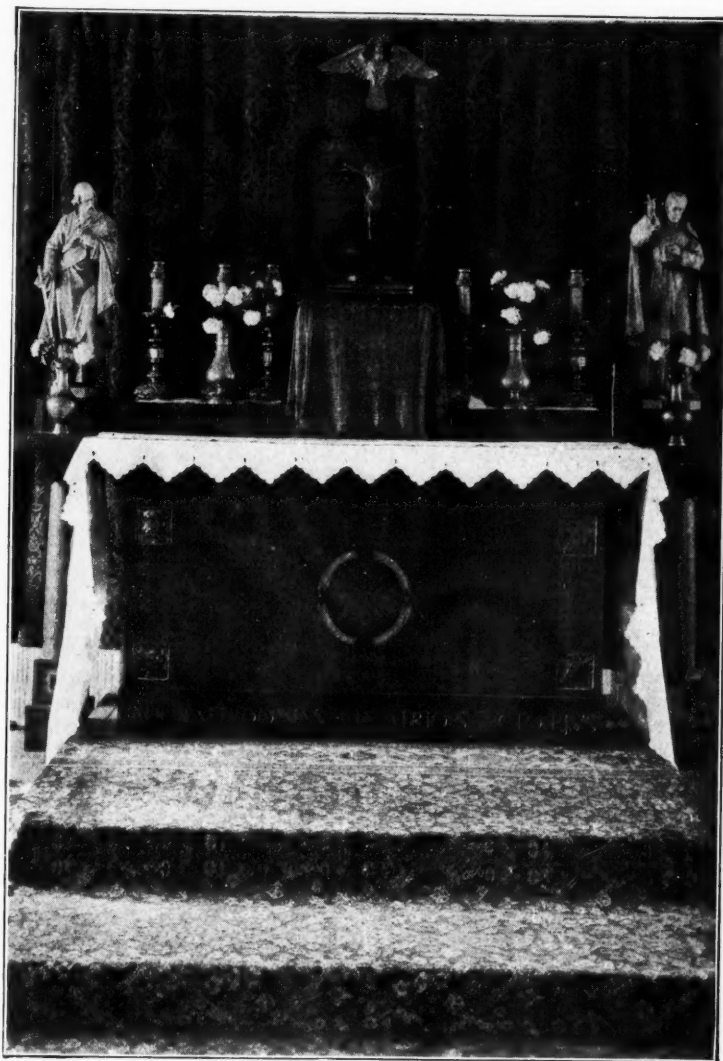
to the Superior. All this was in "the good old days" when Brothers, students, and priests lived and worked together. Bro. Thomas died in 1922, without having seen any notable increase in the community of Brothers.

The Tide Turns

The past four years have witnessed a decided growth in the Auxiliary Brotherhood. At the present time, twenty-five live at the Mother-House, having all the

advantages of community life, under the supervision of a priest-director. Eight of this number have completed their two years of novitiate.

Ten Brothers are stationed at the college in Scranton and six are on duty at the Maryknoll houses on the Pacific Coast. Seven Brothers are in the Orient, and, God willing, this number will be augmented when the aspirants at Maryknoll have completed their



THE HEART OF MARYKNOLL

IS CONTINGENT LARGELY, UNDER GOD, ON CATECHISTS



THE VENARD FACULTY AND STUDENT BODY

Twelve of these happy youths will begin their philosophy at Maryknoll in September

novitiate and have mastered a trade or profession to qualify them as valuable auxiliaries to our priests on the missions.

Compensations

Maryknoll Brothers enjoy the privileges of religious life without the burdens of the priesthood. Removed from the dangers of an all-to-careless world, living in Maryknoll houses where the spirit of Christ prevails, the Brothers by their prayers and good works do much for their own souls and for the spread of the faith.

At the center, the postulants and novices are trained by their elder and more accomplished brethren, in office management, stenography, carpentry, painting, photography, mechanical repair work, and nursing.

Each day at recreation periods, all have an opportunity to study and read, or to try their skill at various amusements. The gymnasium and ball fields are at their disposal. It is not strange that peace and happiness is their lot, for the Lord has promised a hundred fold even in this world to those who have given up all for Him.

The Prospects

On the mission field, there are

splendid opportunities for capable Brothers. One could often take the place of a priest in making visitations, in teaching the trades and languages, in superintending construction, and in serving in dispensaries. At the home stations, Brothers who are industrious may promote the cause of the missions just as faithfully as their brethren on the field.

Men of good will and good health and good character may find an outlet for their zeal in the ranks of the Maryknoll Brothers.

(For further information, write for the pamphlet: *American Brothers and the Foreign Missions.*)

Maryknoll-in-Scranton

At the Vénard, the basement of the completed building has been in use since the recent holidays. The Blessed Sacrament was transferred to the basement of the new chapel, the first High Mass and Vespers in the new surroundings being celebrated on the following Sunday. This section and all the rest of the new addition was decidedly cold for a time, but is comfortable now. Snow drifts completely blocked the windows on one side on the "night of the big wind."

The south wing has four temporary classrooms, a science laboratory, and the store for school supplies. The future refectory has been cut up into temporary sections for classroom use. Some difficulty has been experienced with the temporary roof over the new wings—in fact, on some days, the new refectory is quite "Venetian," lacking only the gondolas.

This year has been a particularly blessed one in the matter of health. To date we have had but one case of appendicitis, all other ailments being less serious. The college is much indebted to the kindness of Dr. John Sullivan, Jr., of Scranton, who has been of as-



AN ORDINATION PROCESSION

THE HOLY FATHER LOOKS TO AMERICA

sistance to many of the students and several faculty members. Dr. Sullivan is reputed to be one of the best nose and ear specialists in the country. Dr. O'Malley has been the house doctor since Dr. Ruddy set out for Europe.

Basketball has been very popular among the students. Through this medium, the college has had contact with Holy Rosary and St. John's parishes, Scranton, and also with two teams from Factoryville and the Long Studio team in Scranton. Vénard has lost and won, but the showing was always good.

The coal strike which left one hundred and fifty-eight thousand miners of the Pennsylvania anthracite district without occupation was not seriously felt at the Vénard, though we did have considerable difficulty for a time in procuring the necessary supply—and that was of a very inferior grade. People in Scranton with not as good a furnace as ours had more serious trouble. During the strike, the longest in the history of Scranton, a new trade became prevalent, that of the "coal boot-leggers" who carried coal from the mines in baskets and sold it at good margins.

Through the kindness of St. Aedan's parish, Jersey City, and more particularly through that of Fr. Maloney, a set of band instruments and uniforms were received at the Vénard. Fr. Dirks is organizing a college band and also an orchestra.



THE VENARD NINE

It is proving itself a good baker's dozen

Maryknoll-in-San Francisco

SAID a woman in one of California's fair hamlets, who had just heard of Maryknoll in connection with a little social function being given for its benefit, "Who is Mary Knoll? I don't believe I've ever met her."

This goes to show that Maryknoll is yet to be announced in many quarters. If each acquaintance of ours would tell one other friend just what Maryknoll is, think of how many more friends we should have—and, therefore, how many more pagans on their way to Christ!

One of the latest churches visited in quest of new subscribers to THE FIELD

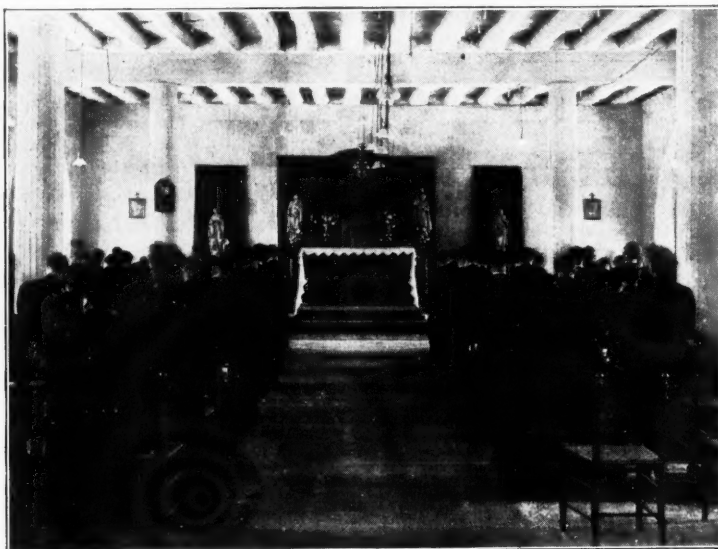
AFAR—it was in San José, California—proved to be an exceptional treat; for not only were many, many decades of new names added to THE FIELD AFAR lists, but the pastor was intent upon making the day a most successful one for Maryknoll. As a climax, he added a fifty-dollar check as an offering for a perpetual membership for himself.

The hearty encouragement given to the work of Maryknoll by the clergy and religious in and about San Francisco has been really delightful.

The students of St. Patrick's Seminary, Menlo Park, share especially in this spirit, as is evidenced in their crusade meetings, spiritual activities, and by a recent raffle of prizes donated by themselves—gifts from home! The result brought in over two hundred dollars, and all for the missions too.

Just a half hour's trip below Menlo, and three minutes from the preparatory college of the San Francisco archdiocese, there is something growing on the hilltop. 'Tis Maryknoll's new preparatory college at Los Altos. A baker's dozen have already expressed their desire to make reservations, and there are a few outlying districts still to be heard from. But blankets will be scarce if many more apply—and we may need to have recourse to a certain good priest of San Rafael, who has helped us out before in the shortage-of-blankets times.

The first burse to support a student here has already been started—and it is named the Archbishop Hanna Burse. Maryknoll owes much to His Grace of San Francisco, who has the pleasant habit of saying each time he meets this San Francisco Maryknoller, "How are you getting along, my son? Is there anything we can do for you?" In the Archbishop we have a real father.



A TEMPORARY CHAPEL

FOR STRONGER DEVELOPMENT, IN MISSION FIELDS.

MISSION MEANDERINGS

KOREA — MANCHURIA — CHINA

FR. DOWNS, who hails from Erie, Pa., and who was formerly president of our Vénard College, has recorded for Maryknollers his first impressions of the Orient:

I believe the last you heard of me, officially, at least, was that I had arrived safe and sound, hale and hearty, at Shingishu, where I was warmly welcomed by Fr. Byrne and his collaborators in Christ. Since that time, I tarried mostly at Shingishu, though I was back and forth quite a bit at Antung, Fr. Hunt's chaplaincy, and Gishu, where Fr. Cassidy holds forth. I also made a short trip to Fr. Sweeney's domicile at Hiken, and thus I had a splendid opportunity to get some of the thrills of mission life.

The greatest thrill, however, to my mind, was dodging the cold of Korea's clime, and between Shingishu and Antung I was kept pretty busy; for when Fr. Byrne ran out of coal, I crossed the Yalu to visit Fr. Hunt, and, when he ran out of wood for his Russian stove, I came back to Fr. Byrne's habitation.

I was, however, surprised to find the weather during my stay so mild, for midday was usually delightful, though the nights were positively cold. Before leaving, early in December, however, it was quite otherwise, and the wintry winds from Manchuria crossed the Yalu mercilessly. It even became extremely difficult to boil water, for it almost froze in the process.

About the middle of November, word came from Maryknoll regarding Fr. Lane's appointment to Manchuria, and immediately I began to make plans for my trip south, as I was to take his place temporarily. I arranged to meet him in Shanghai.

It had been my hope, when leaving Korea, to proceed to South China by rail through Mukden and Peking, but shortly before my actual departure from the land of the Morning Calm, the atmosphere around Mukden and Peking became somewhat ruffled by reason of military operations, and, when I tried to secure passage through this territory, I could get no assurance of its possibility. In fact, as I was leaving, martial law was declared in Antung. The Yalu, too, was frozen,



REV. WILLIAM J. DOWNS, A.F.M.
Maryknoll Procurator, Hongkong

and there were no boats running from Antung to Shanghai; so the next best thing to do was to return by way of Japan.

On leaving Shimonoseki, we passed close to Quelpart Island, just off the coast of Korea and now a part of the Japanese Empire. This island, as perhaps you may recall, figured prominently in the endeavors of the early missionaries to get into Korea when that country was closed to foreigners.

Mention of Korea again brings to mind the fact that I forgot earlier in this narrative to record that while at

Gishu, I had the happiness to crawl through the hole in the wall by means of which the early missionaries entered into the Hermit Kingdom. How different conditions are for us! Friendly international relations and modern conveniences have robbed the apostolate of most of its hardships and disadvantages.

Early on the morning of December 10, the *McKinley* anchored off the mouth of the river that leads to Shanghai, and, as dawn broke, we proceeded slowly up this channel to our dock. Fr. Lane was scheduled to meet me, and I scanned the horizon for his agile figure—but, alas, he was nowhere to be seen. But I did see a figure in a cassock, with a small hat and a black beard, and I wondered if that Father was expecting me. I also wondered in what language he would greet me, if at all. Imagine my surprise, as the boat neared its landing, to hear him call out my name. When I heard that, in my heart I forgave Fr. Lane. He had been delayed in leaving Hongkong, and had wired ahead to Fr. Wygerde, of the Belgian Procure, to meet me. Within a few minutes, I was being whisked away in an automobile to the procure, where I soon felt at home. Both Fr. Wygerde and Fr. Quentins speak very good English, and I was at ease on that score.

No doubt, by this time, you, at Maryknoll, have heard of Fr. Ford's experience on his attempted trip to Peking, by way of Tientsin.

While at Shanghai, he was informed that it would be very difficult, if not impossible, to get from Tientsin to Peking by rail, because of the military operations in that vicinity. But, anxious to attend the conference, if at all possible, he decided to make the attempt. Accordingly, he left Shanghai December 17, on the *Tungchow*, for Tientsin, and I went down to the wharf to see him off. What a surprise, some four or five days later, to see him turn up at Hongkong!

It seems that when the boat was within a day's run of Tientsin, some twenty-five pirates who had boarded

If you have been "dunned" for your subscription, dear friend, know that it took something from our gatherings to dun you. Therefore—but you can finish the sentence. Thank you for the extra.

HAVE YOU SENT IN THE NAME OF A NEW SUBSCRIBER?



A KOREAN CAMEL
Waiting for the last straw

the vessel at Shanghai as passengers, suddenly commandeered the vessel, and forced the crew to steam back to the south. The European passengers were not molested in the least; in fact, the pirates were very considerate of their needs, and Fr. Ford said he had a great time. The pirates were Cantonese, from the neighborhood of Swatow, and, as Fr. Ford was the only one on board who understood their dialect, he was the official interpreter.

On the trip south, the ship ran short of coal, and, in the emergency, the cargo—consisting of bales of dried soy beans—was used as fuel. Finally, at a spot about nine miles south of Hongkong, the pirates left the vessel, taking a considerable sum of money which was destined for the troops in the north, and the ship proceeded to Hongkong. Such is life in South China.

During my enforced stay at Shanghai, I had a very good opportunity to see some of the city. I said Mass one Sunday at the Shanghai General Hospital, conducted by the Franciscan Sisters of Mary. Later, when the *Tenyo Maru* came in, I visited Mr. Lo's hospital and school, in company with the newly arrived men.

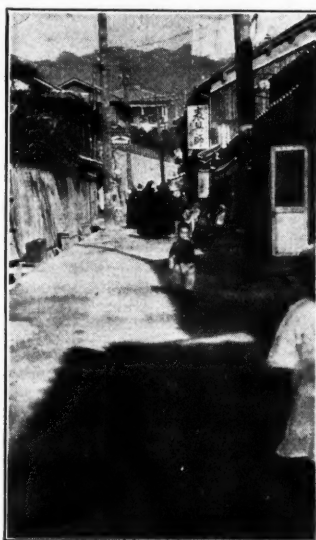
The *Tenyo Maru* was in port but a short time, arriving in the morning and

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leaving in the afternoon; so the newcomers saw very little of Shanghai. The city was, to me, a surprise, with its modern appearance and conveniences—street cars, busses, and so forth.

At four in the afternoon, we boarded the tender which took us to the *Tenyo Maru*, and, late in the evening, we steamed outward, toward Hongkong,



A STREET SCENE IN KOBE, JAPAN

our final destination, which we reached uneventfully in good time.

Here endeth, for a time at least, the meanderings of one Maryknoller from Sunset Hill to fair Cathay.

Fachow Facts

FR. GLEASON (St. Louis, Mo.) holds the fort at Fachow. In a recent letter from that mission, we note the following:

The school hasn't opened yet, luckily, for all the Fachow schools which opened last month have had to

High school and college students who are considering the missionary vocation should write for the pamphlet, "American Youth and the Foreign Missions."

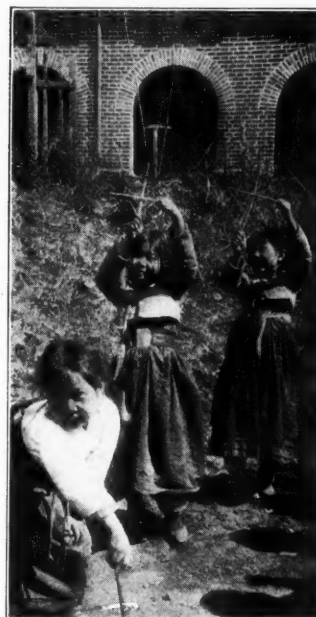
close on account of the wars.

Recently, four thousand soldiers on the pay roll of the Canton Bolsheviks took Fachow, after several days of fighting. We had a splendid view of the battle, staged on the hill to the south of the city wall.

The soldiers kept up firing on the city for days—and nights, too, for sundown doesn't stop the noise of battle round this part of China. At ten o'clock each night, we heard a terrific volley; about two in the morning, we were awakened by another; and just before dawn the din was terrible.

The poor people were much frightened, and with good reason, since no matter who wins, they are always the sufferers. They usually have to supply bed and board for the soldiers, who demand and get whatever they need.

In the beginning of the trouble, the people packed up what few valuables and movable goods they had; the streets were full of coolies with poles on their shoulders, carrying baskets to interior villages for safety. Ferryboats stopped running, and coolies, their masters, and families waded across the



SIGNS OF SPRING
At a Maryknoll school, Korea



ABOVE THE HOUSETOPS OF FACHOW

The Maryknoll mission (arrow) is centrally located and near the West River

river, waist deep in water. Houses and shops were securely boarded, and, after a few hours, the city was as dead as a door mat.

The mandarin and all the high officials fled; but "Mandy" had the foresight to deposit some of his property at the Catholic Mission before he left. Refugees came into our compound—the men lived in the out-buildings and the women took over the first floor of the house. We removed the Blessed Sacrament and spent the days dodging bullets.

Finally the city yielded; the local soldiers escaped to Shek Shing, thirty-five miles south of Fachow, and left our walled city in the hands of the Bolsheviks.

Ten days later, the pastor's friend, General C., commanding the soldiers who had retreated from Fachow, returned, reinforced by three thousand soldiers, machine guns, and cannon, to retake Fachow. He meant business, too, if one can judge by the way he went about it. But the Bolsheviks sent to Kochow for more soldiers, and in three days General C. and our old home guard had to retreat.

Bullets whistled round our heads in great number, and one which we have as a souvenir, crashed through a window frame, broke a hole in the wall.

knocked out the plaster, and then fell harmlessly on the desk. One of the Fathers was only a few feet from the spot; so you may well believe we went downstairs in a hurry.

The next week, there was a young revolution in the Fachow "Reds' " Camp, when nearly one thousand soldiers refused to obey orders. Imagine it: Bolsheviks acting bolsheviky! I never saw a town shut up so quickly.

The rebels were marched out upon the beach in front of the mission. They were disarmed; their guns stacked up, the ammunition put in piles, and we expected that they would be shot. But no; instead, each man was given two ounces of opium as his pay and all were sent home. A few hours, and the excitement was over.

We were thankful to Divine Providence for keeping us safe during the joyful bullet-dodging days.

LO-TINGLES

Next to the appearance of an airship over our sacred precincts of Loting, perhaps nothing could have caused more excitement or provoked more inquiries than Fr. McShane's new motor bicycle. Men, women, and children, yes, lots of children, came in to marvel at the *put put che*. The limits of the

tennis court didn't give Father a chance to let it out or they would have had plenty new thrills—nothing to what the pastor will get if he tries it out on one of these paths round here.

If we did have some good roads to travel on, one of our difficulties would be diminished considerably—that of reaching and instructing individuals. There are a number of people some distance from the town who have been well disposed for the past year; but they need instruction. We cannot, however, send a catechist to individuals, and, besides, there is really no place for a visitor to stay while instructing such people. Apparently, the only thing to do is to bring them to the mission for a while.

If we follow the methods of high-powered civilization, we should conduct a correspondence school and send out a small section of the catechism once a week. It should be gotten up in the poster style with the main ideas arranged to catch the attention and stick in the memory. You never know till you've tried it!—*Fr. Burns*.

CONTRASTS

"You could not give me all I need for this work, and I cannot get it myself," writes a prelate from the West. "It is too bad; for China presents no such chance for soul winning as these missions."

From the China which "presents no such chance for soul winning" comes these lines:

The village next to Kaying is delightfully poor, but the chapel and school there have been built by the Christians. Around the mission, every house is the home of a Catholic—most of them poor, but none so poor (we could see occasionally through an open door) that they did not have a shrine or even an altar with a picture of Our Lord or the Blessed Mother on the wall above. Here Christ is the Head, the Chief, and the Lord.

No priest has been here since 1921, and there are many Chinese ready and waiting for baptism.

Oh, the opportunities that await us on every hand! If only we could bilocate. If only we had the necessary number of priests, millions (millions!!) could be saved for Christ.

WE EMPLOY NO PROFESSIONAL AGENTS

The Maryknoll Sisters' Page

Monthly Message from the Convent of the Foreign Mission Sisters of St. Dominic

"WHY you must be getting lots of money with so many postulants entering at Maryknoll." Thus spoke a dear and valued friend whose help was being urged for "a more needy work."

Then up quoth we:

Thank God we are getting many very fine postulants, but your financial conclusions aren't quite in order. The Maryknoll dowry is only one hundred dollars. Some of the candidates, especially those who are just out of school, cannot bring even this, and we make ourselves responsible for the sum. According to Canon law, the dowry of religious must be set aside in a safe investment and may not be used even for building a Mother-House.

If a Sister is dismissed or leaves the congregation at any time in her religious life, her dowry is returned to her intact—the interest on it alone goes to the congregation. Even those Sisters whom we accept without dowry receive the full amount. Only at death, does the dowry become the property of the congregation. Thus does Holy Mother Church safeguard her religious children. And you can readily see how little we can count on dowries to help us in our pressing needs.

"Well, that's news to me," exclaimed our friend. Perhaps it is to you too. And, if you have been withholding help because you thought we were growing "rich," won't you please make up now for the lost opportunity of heeding our plaintive, urgent cries for aid?

Recently in making FIELD AFAR readers acquainted with our new Catholic Normal School in Manila, the need of a library was especially stressed. Perhaps you who are finishing school—or are patting old textbooks on a shelf to make room for other books—could supply at least one of the following especially desired reference works:

Good Speech

By Walter Ritman. Dalton Company.

How to Teach

By Strayer and Norsworthy.

Growth and Development of the Catholic School System in the United States

By Burns.

The Psychology of Arithmetic

By Thorndyke.

Elements of Pedagogy

By the Brothers of the Christian Schools, N. Y. La Salle Bureau of Supplies, 50 Second Street, N. Y.

The Science of Education in its Sociological and Historical Aspects

By Otto Willmann. Archabbey Press, Beatty, Pa.

A BELOVED CHILD OF MARY

In the May issue of THE FIELD AFAR, some years ago, appeared the following note:

"Have you read the story of Bernadette of Lourdes? This account of a very attractive life is affirmed to be the most authentic of all which have appeared, and we are pleased to say that it has been brought out by 'one of ours,' whose name the angels know."

The book was the only authorized life in English. It was well received and sales were many, due partly to the popularity of the little Bernadette and partly to the exertions of that "one of ours" who brought it out, the saintly and beloved Father Price of Maryknoll.

For several years we have been obliged to refuse orders, because the book was out of print. But a small lot, overlooked in storage, enables us now to offer the following:

A really beautiful volume at \$2.00, postpaid. The paper is excellent, the binding is blue cloth richly stamped in dark blue and gold. There are 14 half-tone illustrations and 263 pages of text.

Books sent postpaid.

Address:

The Maryknoll Sisters
Maryknoll, N. Y.

Psychology in the Schoolroom

By Dexter and Garlick.

Principles of Class Teaching and Management

By Joseph Landon.

Lessons in Logic

By Jevons.

The Elementary School Curriculum

By Bonser.

The Language Garden

By Inez M. Howard and Alice Hawthorne.

How do you spell coöperation? Here is one way—not according to Webster surely—but in full agreement with the age-old method of Christ, the perfect teacher. It came from a student at Rosary College, River Forest, Illinois:

I am enclosing a check for you to use in any way you wish. Several girls of our unit of the Mission Crusade, here at Rosary, have waited on table in our refectory during the past semester, to earn money for the missions.

This is the money I have earned. My contribution is small, but I hope it will help a little to further the work you are doing.

Another similar note followed a few days later.

Essays Educational

By Brother Azarias. William H. Young and Company, N. Y.

Talks to Teachers on Psychology

By William James.

Graded List of Books for Children

Prepared by the Elementary School Library Committee of the National Educational Association.

School Administration

By Cubberley.

Education and the Higher Life

By John L. Spalding.

Opportunity and Other Essays

By John L. Spalding.

How to Teach the Fundamental Subjects

By Kendal and Myrick.

Spanish Anthology

By J. D. M. Ford.

Psychology of the Common Branches

By Freeman.

A New Manual of Method

By A. C. Garlick.

Socializing the Child

By Sarah Dynes. Silver Burdett and Company, Trenton, N. J.

The New Methods in Arithmetic

By Thorndyke.

Beginnings in Educational Measurement

By E. A. Lincoln.

Teachers Monographs

The National Journal of the Public Schools, Grade Work Arithmetic. Edited by Sidney Marsden Fuerst.

Teaching Geography by Problems

By E. E. Smith.

An Experiment with a Project Curriculum

By Collins.

Methods in Education

By Ruric Roark.

The Training of Teachers and Methods of Instruction

By S. S. Laurie.

Teachers and Teaching

By Richard Tierney, S. J.

Means and Ends of Education

By Spalding.

History of Christian Education

By Pierre J. Marique. Fordham University Press, N. Y.

The Art of Questioning

By Landon.

OUR FRIENDS ARE OUR BEST AGENTS

THE FIELD AFAR

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with all subscriptions.)*

**TO THOSE WHO LOVE GOD ALL THINGS
WORK TOGETHER FOR GOOD**

MAY month is Mary's month—
and Mary's month must bring
graces a-plenty to this parched
earth. Hail, Queen of Heaven!



OUR Mother Mary takes her
place in the Pentecostal group.
We like to see her picture with
the apostles at that sublime mo-
ment when *there appeared to them
parted tongues as it were of fire
. . . and they were all filled
with the Holy Ghost.*



MISSIONERS but carry out the
commission of Jesus Christ,
*Going, therefore, teach ye all na-
tions.* If the response to these
words has in every century raised
up many to carry the Gospel to
the heathen, these words are a se-
cure foundation for mission-aid
societies at home.

There is no more reason to sup-
port the missions that we can al-
lege for establishing them. If
there is a divine command to go
and to teach, there is also a divine
command to support.



PENTECOST makes a strong
appeal to the apostolic soul,
and many a young missionary,
struggling to master the strange
language of the people to whom
he has been sent, wishes that he,

too, might have the gift of
tongues. He is satisfied, however,
that this cannot be. So he turns
to his task, but not before he
breathes a prayer to the Holy
Spirit to aid him.

Pray thou, too, dear reader, for
the young apostle whose greatest
cross is often the strange language
which he must learn to be efficient.



WHEREVER the true faith is
found, there will the Queen
of Heaven be honored. It is an-
other indication of the Church's
unity of teaching. Whether it be in
a mud-brick chapel in China or a
stuffy schoolhouse in the depths
of India, the "Ave Maris Stella"
will be fervently chanted by native
child and adult.

In no better way is the wisdom
of the Church shown than in its
encouragement of devotion to
Mary. Who can estimate the ben-
eficial influence on native con-
verts, for instance, with such a
model of excellence before their
eyes? Pagan literature presents
no woman heroine who approach-
es even remotely the idealism of
the Mother of the Savior.



SPIRITUAL writers maintain
that the power and influence
of an intercessor depend upon the
degree of his favor with God. Al-
most intuitively, we sense this
truth. In time of stress, we be-
take ourselves to those whose vir-
tues give us reason to believe they
are high in God's favor.

Small wonder that we believe so
firmly in Our Lady's power. If
the efficacy of the prayers of
saints and faithful is proportioned
to the measure of their grace, with
what good reason do we go with
confidence to her who is "full of
grace."

The number of Our Lady's cli-
ents, from pontiff to peasant, is
legion. May we not hope that our
friends will think of Maryknoll in
their prayers as they gather this
month before the shrines of our
gentle Mother?



A MARYKNOLL ANNUITY
means annual or semi-annual inter-
est of at least five per cent paid
regularly to you in consideration of
your gift to Maryknoll. Send for
further information if desired.

"THE Catholic Guild of Israel"
is a missionary activity of
zealous English Catholicity. Its
object is the conversion of Israel.
Indeed, why should not Catholics
everywhere find Israel a fertile
field for Catholic missionary ef-
fort?

As Fr. Day, S.J., points out in
his *Jews and Catholics*, issued by
the guild, "We must not despair
of the conversion of Jews, but
study the problem hopefully and
scientifically."

*His blood be upon us and upon
our children* are awful words. If
this curse has been fulfilled, are
the words of Jesus less effica-
cious? *Father, forgive them, for
they know not what they do.*
Jesus came not to destroy the law
but to fulfill it. God speed the
day when it will be fulfilled in
those, His chosen ones.



IT is an oft-cited, touching story,
that of the widow's mite: *She
of her want cast in all she had.*

The poor build our churches
and cathedrals. Is the faith pow-
erless to grip the rich? *Cursed is
the deceitful man that offereth in
sacrifice that which is feeble to the
Lord; for I am a great King, saith
the Lord of hosts.*

God does not disdain to accept
little sacrifices. He does curse
those, though, who give to him
what they cannot use. *If you of-
fer the blind for sacrifice, is it not
evil? If you offer the lame and
the sick, is it not evil? Offer it to
thy prince, if he will be pleased
with it, or if he will regard thy
face, saith the Lord of hosts.*

We are thoughtless at times and
offer to God the most niggardly
service. In that, we resemble
some of the Jews who offered in
sacrifice the animals they could
not sell or eat. Our insult is not
in a conscious thought or word.
Actions are more telling than
words.



WITH EVERY SUBSCRIBER A FRIEND

THE really important apostolate in the Church today is that of the Christian life, clean through. It is real Christianity that develops the plodder—the drudge for Christ—who does his duty simply as he sees it. He regards not the applause of men. He shuns the plaudits of the crowd. His one concern is to please God, to enjoy the peace of Christ, to live the lowly hidden life of Christ. Such a one is an apostle though he knows it not. Christ is his reward, time his bark, heaven his resting place.

THERE is in Europe a Catholic association of Chinese students. It has about one hundred and fifty in membership, and the centers are at Paris and Brussels. The president, Mr. Vincent Wang, has studied at Louvain and is a Doctor of Political and Social Science.

While in Belgium, Mr. Wang became deeply interested in an agricultural syndicate which has done much in the past thirty years for the relief of working men. He hopes to be instrumental in applying methods of this syndicate in his own country.

There is also in Europe a Japanese layman who is consecrating his means and his time to fit himself as perfectly as he can to help spread the faith of Christ in his beloved country.

This Japanese and his Chinese coreligionist alluded to above are laymen, zealous and edifying. They are types and reveal the possibilities that lie before missionaries if such types can be multiplied.

Here in America, we Catholics, too, will find a growing number of Orientals, and interest in them will react strongly on the work of Catholic missionaries abroad.

WE often think how patient our readers have been with oft-



repeated reminders that we are building and that building today is a costly operation.

The reminders must be looked for yet, but the day is coming when, with mission Seminary and Colleges completed in the homeland, there should be little or no appeal for that particular need; and attention can be exclusively centered on the missions themselves.

In the field, too, there is hope that little by little missions will become self-sustaining. These conditions are still remote, it is true, but they are encouraging.

On the other hand, what a pity it would be, were there no outlet for the good will of earnest Catholics who, by their sacrifices, would help to spread the faith of Christ. Had the Catholics of

America not been obliged to provide churches, rectories, schools, hospitals, and asylums, in the past century, we may rest assured that their faith and charity would not be spoken of in the world as they are today.

Know that it is a privilege to build for Christ—and an honor to be counted among those whose spiritual and material coöperation make possible the fulfillment of this duty.

THE center of the world is at Chicago for a brief week in June. Kings may remain in their palaces surrounded by their courts; presidents of world powers may be undisturbed in mind as they take their rest, secure in the possession of the sovereignty vested in them by their subjects; princes of finance may notice no fluctuations in markets or panics in banks as a result of this brief shifting of the world's axis; but a King will reign; millions of His subjects will journey far, at least in spirit, to do Him homage—the King of Kings will hold His court at the Eucharistic Congress.

The Holy Father is rightly regarded the Father of Christendom. Justly do his three hundred million children throughout the world look to him for guidance. On these days, too, the eyes of the Holy Father will turn towards the throne of Him whose Vicar he is upon earth.

It is a happy coincidence that the Eucharistic Congress takes place in the month of the Sacred Heart. The Eucharist is the Sacrament of Love; the Sacred Heart, the symbol of that love. We breathe a prayer that all of

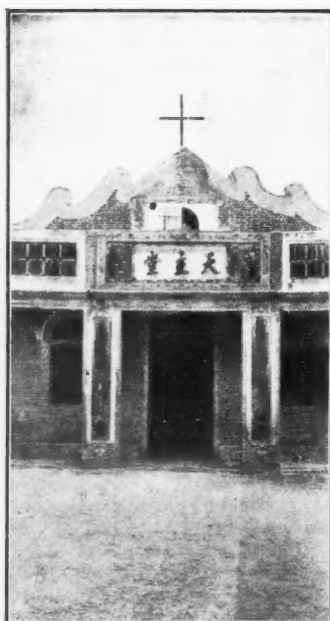
us may be missionaries in our own sphere, bringing souls to Him, that love for the Eucharistic Jesus may be spread abroad in our country.

OUR LADY OF CHINA, PRAY FOR US

Do you know that China's millions are consecrated to our Blessed Lady? This was one of the acts of the General Synod held by the Church of China at Shanghai, in 1924.

The month of May is a blessed season for the promotion of Our Lady's reign in China. You can help by your prayers and sacrifices the Marys of Maryknoll at work in the southland of Cathay.

MANY FRIENDS WILL PUSH OUR CAUSE



ENTRANCE TO THE MISSION

HOINGAN numbers about ten Christian communities, of from two to fifteen years' standing, most of them owing their origin to the zeal of the French missionary formerly resident on Sancian Island, and his native assistant. In its entirety, it embraces about one thousand baptized individuals and half as many catechumens. The Hoingan mission is at present in charge of two Maryknollers, Fr. Frederick C. Dietz, of Oberlin, Ohio, and Fr. Edward F. LePrelle, of Buffalo.

T'AA'N ON

There are certain features about this mission which put it in a class by itself, as far as Maryknoll stations are concerned.

First there is T'aan On. This is an entirely Catholic village of about five hundred souls, with a fairly good chapel and a school operating in borrowed quarters. The average Christian settlement in our districts could muster about thirty or forty souls; the largest, not many over one hundred. Hence T'aan On is really unique.

It is our hope to see a priest resident there in the near future, and the one to whom the lot falls will be fortunate, for his life will resemble that of

the Jesuit missionary of old in the reductions of Paraguay, and the Franciscan missionary in Mexico. His work will be to Christianize thoroughly the daily life of these people, from the time they say morning prayers and attend Mass in the chapel till the day's work is done and they reassemble for night prayers.

It will be a difficult work, for paganism is rampant outside and is bound to wield an influence; but it has some encouraging features, for the group is large and entirely Christian.

NATIVE NUNS

The second unique feature about this mission is that it has among its helpers

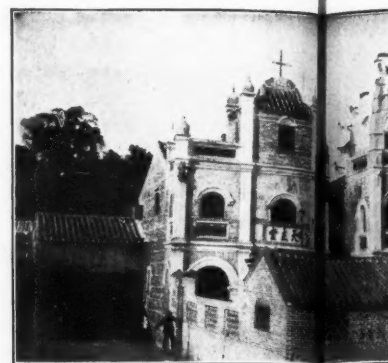


A NEW CHRISTIAN

genuine native nuns with the vows of poverty, chastity, and obedience. These little Sisters are both a consolation and a great help—a consolation, because they remind us, who are at times prone to become discouraged at the seeming impenetrability of the mass of paganism, of the fruits of virtue we can hope to offer to God some day; a great help, because being of the people they understand perfectly the language and the habits of thought of the Chinese; and they live like them, thereby entailing a great economy of our mission funds.

Prices here are two and three times as high as in most of our other missions; yet, with all that, one hundred dollars a year suffices for the board and lodging of a native Sister. Add to this the consideration that in China it is well nigh impossible for the priest to reach the women directly, and it will

HOINGAN



easily be seen how fortunate we are to have these "little Flowers of Jesus" to act as our go-betweens. The women and girls become greatly attached to them.

Hoingan is also unique, I believe, in having four of its parishioners in the convent—at least one has already been admitted to vows.

YOUR LAUNDRYMAN'S HOME

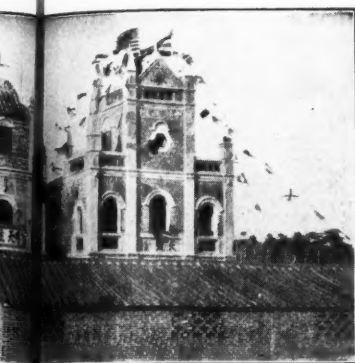
In two other respects Hoingan section differs greatly from our other missions: namely, in the vast number of Chinese who have been abroad and in the prevalence of bandits. The two really go hand in hand, for the second is the natural result of the first. Where the money is, there are the bandits gathered together.

Most of the Chinese who operate res-

The only soft seat in the Hoingan Mission is occupied by the pastor



HOW SHALL THEY KNOW OF CHRIST



3-22-92

taurants and laundries in the United States, Canada, Mexico, and South America, and many of the Chinese in the Philippines and elsewhere are from this section. It is safe to say that the money they send back to their homes runs annually into many millions. As a result, the houses here are to a remarkable extent, solid brick structures; and the ease with which money comes and goes has resulted in a very high cost of living.

It can easily be seen that money does not make people better. If anything, the people hereabouts are more proud and more materialistic than elsewhere—those who do not gamble would be hard to find. I have looked in vain for the almost “naturally Christian souls” which I found not infrequently during



*Fr. Dietz,
as you may
read, has
his own
troubles*

three years' experience farther in the interior. On the other hand, a few of our Christian women are remarkably pious. This I attribute under God to the influence of the Sisters.

SACRED HEART SCHOOL

In pointing out some of the characteristics of the Hoingan mission, I have omitted mentioning those ordinary features of mission work to be found everywhere.

Our “Sacred Heart School” has one hundred students in the upper grades and forty in the lower, and is, as far as I know, the largest school in the Maryknoll Mission. Our girls' school, run by the Sisters, has also about forty



BORN IN THE FAITH

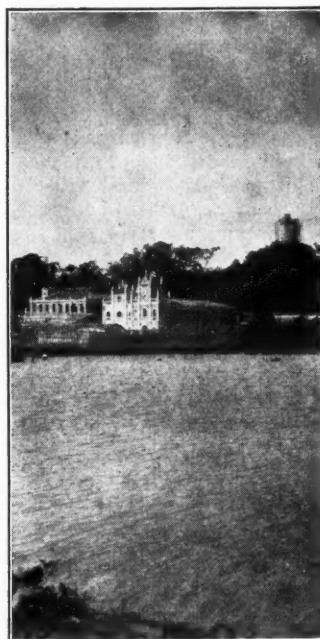
pupils, their ages varying from six to thirty years. Besides their regular school work, they learn embroidery and have made some fine pieces, several of which now ornament the chapel.

In addition to the English taught in the school, there is a daily class for shopkeepers and others who wish to learn. We are not in China to teach English. Why then do we do it? Simply as a means to come in contact with certain classes of the population which we would otherwise scarcely meet.

We have several catechists at work in the country, and we do a little medical work as occasion requires. Finally, we are teaching the rudiments of Latin to a couple of boys, so that they can be sent to the Seminary.

A NEED

Our dearest wish, at the present time, is to start an orphanage for abandoned infants, of which there are hun-



HOINGAN FROM THE RIVER

dreds. We are anxious to introduce these little souls into heaven, there to plead with God for the conversion of their people.

In this particular mission heartaches are many and consolations few, because of the cold materialism of the people. This condition can be overcome only by grace, which these little ones can help us to obtain. Since the dying infants plead for their passport to heaven, we cannot help but make a start on the orphanage at once, though we do it with a sinking heart; for if the work grows as rapidly as we are assured it will, the expense will eat seriously into our finances.

We will go ahead resolutely, nevertheless, and while our right hand is employed in gathering these babies around the Savior, our left will be extended, waiting for Divine Providence to fill it. We need about one thousand dollars to put this work securely on its feet. Whether this amount comes in one gift or in many small donations, we leave to the Spirit that breatheth where it will and to the God who loveth the cheerful giver.

UNLESS CHRIST CRUCIFIED BE PREACHED TO THEM?

World-Wide News

THE Crusade of Prayer for the conversion of the Far East calls for a minimum of effort and secures for its participants many spiritual favors.

This crusade is under the direction of Trappist Fathers in Peking, who are represented in this country by the Trappists, of Gethsemane, Kentucky.

Of the four Negro priests in America, two are members of St. Joseph's Society, Baltimore, the American branch of Mill Hill foreign missionaries. It is most interesting to note the assignment of these priests:

Fr. Randolph Uncles, S.S.J., professor of Latin and French at Epiphany College, Newburgh, N. Y.; Fr. J. H. Dorsey, S.S.J., pastor of St. Monica's Church, Baltimore, Md.; Fr. Charles Theobald, pastor of St. Peter Claver's Church, St. Paul, Minn.; Fr. Joseph John, L.A.M., assistant at St. Augustine's Church, Louisville, Ky.

From his deathbed, while regretting that he could not write the message with the last drops of his own blood, the late Archbishop of Quebec, the Rt. Rev. P. E. Roy, gave to his priests the following as a last will and testament:

With my most affectionate blessing, please receive the wishes I form for the realization among you of my supreme and permanent motto in the Sacred Heart of Jesus—"Thy Kingdom Come!"

My will is this: that you have an ardent zeal for the propagation of the faith, especially for the work of our society for foreign missions.

The Sisters of the Precious Blood, Sienhsien, Tcheli, China, write of conditions in their mission:

There has been no circulation of mail here for almost two weeks, because of war troubles and bandits who are ever on the roads. We have been left in perfect peace so far, in these villages, for they are out of the way.

Several hundred soldiers were about here a few days ago. They extorted a large sum of money from the mandarin, but went away without causing further disturbance.

We are as safe as we can be, but never know what will happen.

Our novitiate opened with one little Chinese postulant. A small cell is all we have for novitiate at present, and the space in choir and refectory is also very limited.

We are always happy in our distant mission and greatly interested in our work.

The Catholic Young Men's Union, of Madras, India, is issuing an appeal for funds to erect a hostel in Madras, similar to that



RT. REV. EMILE DEVRED, P.F.M.
The late Auxiliary Bishop of Seoul

of the Young Men's Christian Association.

The necessity for such a home comes as a result of a recent resolution adopted by the Sacred Congregation of Faith, whereby a bar is raised against Catholic men joining the non-Catholic association.

The hostel plan has met with considerable success in other countries. It is to be hoped that alms will not be lacking for this venture.

"From the rectorship of the Cathedral of Baker City, Oregon," the *Indian Sentinel* says, "Rev. Felix L. Geis, at his own request, has been transferred to a parish which affords him for a dwelling only a cabin on the banks of the Williamson River. His new parish at Chiloquin embraces the Klamath Indian Reservation. As pastor of Modoc Point, Chiloquin, Kirk, Bly, Yainax, Crater Lake National Park, Odell, Crescent Lakes, and the Klamath Indian Reservation, Fr. Geis will have an opportunity to minister to the Indians scattered over his large territory."

High Spots in the Annual Report, 1925, is the title of an interesting circular issued by the diocesan director of the Society of the Propagation of the Faith, of Harrisburg.

One paragraph states that "a letter is sent to 472 Sisters and teachers in our parochial schools every month during the school term." These, we understand, contain extracts from mission letters, stimulating continued zeal for souls.

The proof follows in another paragraph: "The children in our schools offered up 81,281 Masses and 40,255 Holy Communions besides 634,733 other good works for the spread of the Gospel. Also eight hundred dollars was collected in the schools."

MORE ABOUT CATECHISTS

Examine a missionary's list of needs (every missionary has one). You will notice that in each instance the demand for catechists is near the head of the list.

The services of native catechists are indispensable in the development of the Church of Christ in foreign mission countries. A catechist in our China missions requires a monthly wage of \$15 to keep in rice and on the go.

TO WHOM SHALL I MAKE PAYABLE MY LIFE INSURANCE?

His Eminence John Cardinal Cagliero, whose death occurred recently, was himself a missionary with a splendid record of missionary zeal.

In 1875, Patagonia was an unexplored region, and the evils consequent upon savagery, ignorance, and paganism abounded everywhere.

In this dreary land, the young Salesian priest, Father Cagliero, took up his abode. He advanced steadily and fearlessly; he crossed deserts, forded rivers, studied and comprehended the Indian mind, and converted souls.

So much devotion and sacrifice were well rewarded, and, before Cardinal Cagliero, at the age of eighty-eight, closed his eyes in death, he had the happiness of seeing that country, as if by magic, covered with churches, schools, and colleges, staffed by his own coworkers.

May the souls won to Christ through his holy zeal obtain for him a reward eternal!

The missions have lost two holy, zealous workers in the recent death of the Rt. Rev. Paul Marie Reynaud, C.M., dean of the bishops in China, and the Rt. Rev. Emile A. Devred, P.F.M., auxiliary bishop of Seoul, Korea.

Bishop Reynaud, a native of Lyons, France, died there while on a recent visit, at the age of seventy-two years, forty-five of which had been spent in China.

Five years after his arrival in the Orient, Monsignor Reynaud was consecrated Bishop of Ningpo, where later he founded an order of native nuns, the Virgins of Purgatory. The Chinese government laid special emphasis on, and rewarded with decoration, the services rendered by the bishop during the flood of 1917.

Bishop Devred, an alumnus of the Paris Foreign Mission Society, died at Seoul only five years after his consecration, at the age of forty-nine. For twenty-six years, he had labored in the difficult Korean field. In 1914, he was drawn into the maze of the World War. Five years later, on his re-

turn to the mission field, he was consecrated coadjutor to the aged Bishop Mutel.

Maryknollers who have been assigned to Korea found in Bishop Devred an elder brother who proved of invaluable assistance during pioneer days in the new field.

We recommend to the prayers of our readers the souls of these valiant captains of Christ.

One of the greatest events of the present year in matters religious will be the celebration of the Twenty-Eighth International Eu-



RT. REV. MARIE REYNAUD, C.M.
Late dean of the bishops in China

charistic Congress, from June 20 to June 24, at Chicago.

"No restrictions are placed as regards those who may attend," says the Rev. E. L. Dondanville, LL.D., chairman of the publicity committee. There will be no distinctions made; there will be no limitations of selected delegates. The welcome will be as broad as the world; the invitation as urging as the love of Christ in the hearts of men.

The congress is to begin with midnight Masses in the different parish churches, on the opening Sunday, June 20. At the parochial Mass of the same day, every church in the city will conduct a celebration of its own.

On Monday morning, fifty thousand children from the parochial schools will sing the "Mass of the Angels" and listen to a message from some prince of the Church.

Tuesday is Women's Day; there will be another Mass and sermon. Tuesday evening is reserved for the men, under the auspices of the Holy Name Society. Wednesday, Higher Education Day, there will be a gathering of all the pupils from the academies, colleges, and universities. These special features and the sectional meetings will be of such pomp and magnitude that to attend any one of them will be ample reward for coming to the congress.

Aurora University, Shanghai, is under the direction of the Jesuit Fathers. Its growth within the last five years is interesting, and proves that the Chinese realize the value of Christian education.

"During 1924-1925," writes Fr. Scellier, S.J., the rector of Aurora, "fighting between northerners and southerners took place twice in and around Shanghai, September, 1924, and January, 1925, the time for opening the school, cutting off all communications and hindering those who came from distant provinces or from the nearest districts in the fighting area reaching us in due time or even at all. Despite all these difficulties, the number of the students was 365, and, this year, notwithstanding the sad events of May-June, which did not create an atmosphere favorable to foreign schools, we have 384 students.

The enrollment has been:

1919-1920	192
1920-1921	243
1921-1922	301
1922-1923	351
1923-1924	393
1924-1925	365
1925-1926	384

Two mission travelogues have appeared recently, one by Msgr. McGlinchey, the second by Fr. Hagspiel. Both of these men are already known in the mission circles of America, Msgr. McGlinchey in particular, on account of

MARYKNOLL WELCOMES THIS FORM OF CHARITABLE BFQUEST

his notable activities in the Archdiocese of Boston. The special value of Fr. Hagspiel's book is that in his volumes he is treading fields hitherto untouched in English and is giving the American public a glance at the splendid work of the Society of the Divine Word overseas.

It is a striking fact that though the vicariate of the Little Sunda Islands has but four per cent of the total land of the Dutch East Indies and but six per cent of the total people, sixty per cent of the native Catholics and sixty-two per cent of the candidates for baptism are found in this field. This does not reflect discredit on the other seven missions of the Islands, each of which has its own problems, but it proves that missionaries of the Society of the Divine Word are busy in the south-east corner of Asia.

Under the caption "They Just Won't Let China Behave," the *American Legion Weekly* prints a very interesting article on opium and the Chinese. Readers of that item will be surprised to learn that the use of opium is an alien vice to the Chinese. Instead of the drug's being brought to the white man's countries by the Chinese, it was brought to China by the white man against China's will. It is no more native to China than is chop suey—and, as everybody knows or ought to know, that is as Chinese as Limburger cheese.

The Chinese feared the drug from the beginning, and, as early as 1729, an imperial edict was issued forbidding its use. But the Chinese Government was powerless to enforce the edict as long as the drug came in, and it was powerless to prevent that because it had no military strength.

Finally the government decided on direct action. It sent a commissioner to Canton with power to take drastic steps. He did, but the Chinese were defeated and the treaty of peace imposed on them compelled them to legalize the opium traffic. Thus was opium imposed on China—and, inci-

dentally, on the rest of the world. The Chinese lost their fight of one hundred and fifty years to save themselves from drugging.

Monsignor Rogan, formerly Fr. Peter Rogan, of the Mill Hill (London) Foreign Mission Society, is well known to many readers of *THE FIELD AFAR*. Some time ago, his letters appeared frequently in these columns and were thoroughly enjoyed. The following from the West Coast of

Camp Venard

PREPARATIONS are being made to open Camp Venard to fifty boys, on Tuesday, July 6, and to continue for six weeks.

Camp Venard, organized two years ago, is located twelve hundred feet above sea level, on the extensive grounds of the Maryknoll College, six miles outside Scranton, Pennsylvania.

The Camp will be supervised by a Maryknoll priest, and under the immediate direction of three seminarians—one an ex-army officer, all trained in camp work.

Address,

The Camp Director,
Maryknoll, N. Y.

Africa proves that a change of residence does not always change a happy disposition:

Vesuvius, the Mississippi, and "other volcanoes," can remain inactive for years. Then, of a sudden, "while the West's asleep," they begin broadcasting again. I, too, have been "inactive" for a long time, but a recent upheaval has hurled me right across Africa—from the East Coast to the West Coast—and one does not settle down soon after such a disturbance. Sea-water experts tell us that waves run moun-

tain high even forty-eight hours after a storm has died down completely—the theory being that whales and sardines get so tossed about in a storm that they keep the water agitated a long time afterwards.

It is now two weeks since I came to earth in West Africa, but I am still agitated. I should have typed this letter, but one needs a diver's outfit and gas mask when operating the typewriter we have here. It has two gears that run into high without warning. It looks like a trench motor and has to be clamped to the table when in use, as there is a "kick" and recoil when the keys are struck. Heard at a safe distance, it reminds one of a hydraulic pile-driver. The keys themselves are stiff and rusty; so we strike them with two small hammers. Whenever these hammers are mislaid, the operator wears thimbles on his typing fingers.

The operator sits, strapped in his chair, in a padded flying-suit, in case the works shoot out. A paid boy stands by with one hand on the clutch—the office furniture is removed whenever the typewriter "goes into action." (We had to insure the boy last week—his people demanded it.) We are having a footbrake attached in addition to the four-wheel brake already on it.

How this typewriter got past the customs is still puzzling me. It must have had a faked passport. I am told that there is another typewriter "attached for duty" to this mission, but it was sent to the local blacksmith before my arrival to be soled and heeled.

The new year won't have cut its teeth when this turns up, and so I send you my warmest wishes now for a happy, successful, peaceful, joyful year. May God flood, swamp, and deluge you with oceans, torrents, and avalanches of graces and blessings for many years to come.

"SANS" STRINGS

Your entreaties are irresistible!—*Mass.*

I should have to be very poor not to remember Maryknoll.—*N. Y.*

Glad to be of some service. Find check for \$3 enclosed.—*H. F. A.*

Enclosed is \$2. Your work is great! I wish I could help you more, but good times are coming.—*Mass.*

I know of no similar organization that follows up its supporters, however small, it seems, with such appealing interest, courtesy, and originality. More power to you at all times!—*Calif.*

BE A PROPAGANDIST IN THE GREATEST OF ALL CAUSES

"SHOW THYSELF A MOTHER"



HIS isolated village is walled against Christianity as securely as against banditry. I constitute the Catholic Church here and I do not excite even the mildest curiosity. The people are steeped in their paganism and poverty; they cannot be roused.

Gertrude leaned back in her chair, closed her eyes and let herself drift across the miles to this new mission of her brother. How his zeal must suffer surrounded by such indifference! Three years ago he left for the Orient—it seemed but yesterday. She picked up his letter.

But I am looking forward to the month of May. You see, I have not forgotten your devotion to Our Lady and I feel sure that you will win Mary's motherly care for these poor, blind pagans.

She walked slowly to the window. From the quiet height of her apartment, she enjoyed a splendid view of the drive, alive with traffic, and of the river beyond, shot with the flickering of the city's illumination. But tonight, a hut-bordered alley stretched below; squalid, foreign people pattered along, Father Tom patiently making his way through the crowd.

She glanced up at the darkening sky; an early star was twinkling. *Ave Maris Stella*, she murmured—the familiar prayer came readily. *Monstra te esse matrem*—she dropped to her knees. "O Mary," she whispered, "show thyself a Mother to Father Tom and to those heathen souls he would lead to thee."

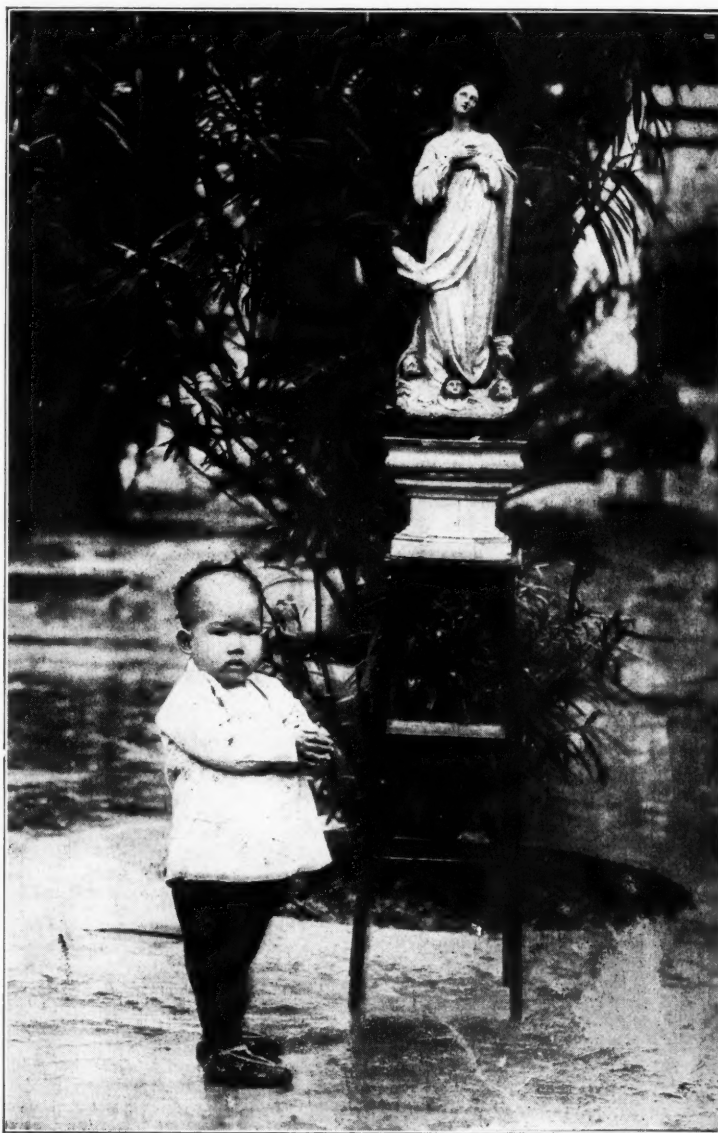
During the days that followed, the words, "I feel sure you will win Mary's motherly care for these poor, blinded pagans," haunted her. Father Tom had always depended on her, and this new trust seemed a command. She would pray for him—but she had always prayed; she would send him financial aid—but that was a joy, for she could afford to be generous and her young brother meant much to her.

What else could she do? What was going to be the key to that treasury of Mary from which that pagan village must be enriched?

Evening devotions during Mary's month had, from childhood, been one

of Gertrude's joys. She loved the Rosary and the sweetly chanted litany. Heaven's Queen was dear to her; so it was a delight to hear some fervent priest tell of the Blessed Mother's virtues and her love. And when, at the close of these devotions, Jesus came

forth from His altar home to bless His Mother's clients, Gertrude seemed to slip away from earth until the "Laudate" broke in upon her wanderings and called her to join in praising Mary's Son.



Nothing could keep him from "The Lady" in my garden

HE WHO LOVES JESUS CHRIST WILL MAKE HIM LOVED BY OTHERS

Tonight, however, she could think of only one thing—the question her brother's letter had created. Her very presence in the church was a plea for light. Surely Mary's heart was filled with compassion for the pagans—a mother's dearest love is for her unfortunate child—yet she felt she must find some special approach to that House of Gold to draw of its abundance.

At one side of the church, faintly visible in the shadows, she caught sight of a statue of Our Lady of Sorrows. The face of the Mother was beautiful—a combination of love and sacrifice. Gertrude went over and knelt before it. How Mary had suffered in the privilege of divine Motherhood! As she knelt, she seemed to hear the words, "A sword of sacrifice pierced Mary's heart."

Sacrifice—was that her answer? If it had pierced that heart once, would it not again open it in pity and love?

A sacrifice was asked of Gertrude recently—asked by some voice within her—but it had been refused. It would have cost more than she felt she could give. The suggestion of sharing her home, her leisure, her attentions with some orphan child had penetrated her heart—but the sacrifice of personal comforts entailed had seemed too much.

Tonight the thought arose within her again, alive with the fire of inspiration. The question was asked this time, it seemed, by the angel hovering in attendance behind the Mother of Sorrows: "Will you not give a mother's love and care to one of the many children deprived of those blessings?"

She looked at the pale but glorified face of the Mother before her. Was she appealing? Was she offering the sword of sacrifice, that with it Gertrude might pierce the treasury of love and compassion?

Oh, it seemed difficult. "My freedom would go; I should be tied down to the care of a child."

"But," she heard in reply, "you would give freedom to souls bound by heathenism; you would give to Father Tom cares to which he longs to be tied down."

"The peace and quiet of my home—they mean so much to me."

"Sacrificed, they would win enthusiasm and ardor for a people spiritually

numb."

"There is the responsibility," she whispered.

"It would purchase responsibilities on which a blessed zeal yearns to expend itself."

Gertrude knelt, her head bowed. She felt the glance of her Mother; she knew she was waiting for an answer.

O all ye that pass by the way—the words pierced her thoughts.

"Why, of course, I will make the sacrifice." She tried to smile; she felt Mary smiled. "I will be a mother to some little one who has not been baptized. I will offer his soul to you, Mother, with the sacrifice of which it will be born. And I know, Mother, you will shower love and care upon the pagan souls whom Father Tom would lead to thee."

It had been a real sacrifice and Gertrude felt it keenly. True, the child was a recompense for much—he was a bright little fellow and happy. But it would take time for one who had loved the quiet refuge of her apartment to prefer a chattering baby boy to the peaceful aloneness which had always comforted her.

But whenever she felt the cost, she thought of the Mother of Sorrows and whispered, "Wilt thou not love and care for pagan souls?"

The next letter from China was eager, joyous, hopeful, grateful—the brother Gertrude knew so well.

"Tell me your secret," he wrote, "for I feel sure that it is due to you I am thanking our Blessed Mother every day for the graces her month brought to us. It all happened so simply."

"I decided to have May devotions outdoors and made a little shrine for my statue. Every evening, I went out and recited the Rosary and sang a hymn. One night, a child staggered over to me, weak, dusty, worn. He had been lost for days in the hills just beyond the village."

"The Lady came and brought me home," he said, pointing to my statue. That was all I could get out of him.

"I remembered hearing that the son of a village merchant was missing and made inquiries. Sure enough, this was the child, and, once home, he regained his strength quickly. But nothing could keep him from the Lady in my garden. She was his Lady, he insisted."

"The first evening his father came with him and watched while I knelt in prayer. Others followed; each evening

brought a larger crowd. One by one they applied for instruction, and now I have a fine class of catechumens."

"Their dispositions are simply wonderful and a heavenly peace has replaced their pagan stupor. Thank Our Lady for me and tell me what you did to win from her the love and care she is giving these souls."

That evening, Gertrude knelt again beside the Sorrowful Mother. She was too happy to pray; she simply looked lovingly into those compassionate eyes, whispering over and over—"Mother."

MISSION BOOKS

To the occasion of the golden jubilee of the Society of the Divine Word, we are indebted for a carefully drawn portrait of its founder, *The Life of Arnold Janssen*.

Like the fishermen of Galilee, God chose this apostle from simple, profoundly pious folk, and prepared him, all unknown to himself, for his great work, the founding of a German mission house. His absolute confidence in his own vocation, when it finally came to him, carried him over what seemed insurmountable obstacles, so that today the societies he founded number four thousand priests and Brothers, as well as two thousand missionary Sisters, working in China, South America, West Africa, New Guinea, Japan, and the Philippines. The first mission house in America is at Techny, Illinois.

Published by Society of the Divine Word, Techny, Ill. \$1.10.

The Price of Dawning Day, by the Rev. T. Gavan Duffy, M. Ap., is a missionary document of compelling strength and beauty. We find ourselves among the Moys, a primitive people of the mountains of Indo-China and we feel the spell of the primeval forest. The manner in which the powers of darkness manifest themselves among these poor demon worshipers is nothing short of uncanny.

Into this world of chaotic darkness come messengers of dawning day. "The Day of Faith for a people breaks only when it is represented at the altar of the Universal Sacrifice by a priest of its own blood."

This book tells of the sufferings, of the superhuman sacrifices of the foreign missionaries who prepared the way for the consecration of the first Moys priest. No document brings home more forcibly the absolute selflessness of the Catholic missionary who lays down his life in order that priests of another race and people may raise in consecrated hands over their nation "The Light of the World."

Propagation of the Faith Office, Boston, Mass.

TUNGCHEN

After the War

FR. TAGGART writes of conditions in the Tungchen mission:

Things are more peaceful up this way than they have been for years. The bandits have been rooted out of the mountains; but, of course, there is no telling when another tribe may come in to take their place.

At the present writing, the general in charge of this section is sweeping everything before him. He has become one of the big figures in the province, and, if he can continue at the rate he is going, he will soon assume national importance over here.

The old place is picking up. I made the trip from Fachow to Kochow "à la Ford"; from Kwongchow Wan to Muiluk in a motor boat—and this three days' run took less than twenty-four hours.

Last night a group of the business men were telling me that they have undertaken an automobile road from

Tungchen to Kochow, and that they expect to have it in operation soon. If this plan succeeds, it will take only about two days to make Hongkong or Canton. Until recently, we have always had to allow ten days for the same trip, and it cost so much that the retreat was really something to think about.

Despite the way the country is depressed with wars and banditry, the business of the place is yearly increasing. If these people had anything like a stable government, they would begin to show things to the world. No doubt, it is this knowledge of the future buying potentialities of the Chi-

"I wish someone would write a book on Maryknoll—the 'firsts' of everything. It would interest a great many people."

The above message arrived just as the manuscript of such a book was being prepared for press. It will be ready for distribution in another month, we hope. Watch for it.

nese that keeps the Europeans on the lookout for trade advantages.

It seems our good friend Bishop Fourquet is having his hands full these days with the Canton authorities, if the newspaper reports that we get through the local papers can be relied upon. He has lost all the houses he built near the Canton Cathedral. What a loss that must be! The outlay for the buildings certainly ran into the millions (that is, judging by Hongkong land rates).

Fr. Ashness is here, and Fr. Ruppert has not been able to leave for Chekkai up to the present. Fighting is going on in that region—it would be foolish to attempt to go in there under the present circumstances, though I doubt very much that any one of us would

be bothered after we got in. I imagine there will be three of us here for some time.

I find things suffered very little during my absence. It took me more than a year to try to build up an attendance at Sunday Mass, and this has dropped to a certain extent; but I read the riot act this morning and I expect to see a larger crowd in for next Sunday. Tungchen is the only mission I know where the people have the devotion to the fifty-two Sundays, and it is a devotion I do not like to see them lose.

I was more than agreeably surprised at the number of marriages that had been postponed until my arrival. During the past ten days I have had three of them and I have seven more waiting. Christian marriages, to my mind, are the things that prove the people are well grounded in the faith; but by some queer twist of the Chinese temperament, this is often the last thing they think about.

At present, we are building up a mission station at Tungon Market. The place was established long ago, but was



CATHOLIC COLLEGE GRADUATE



HAPPY, HALE, AND HEARTY

SAFEGUARD OUR LORD'S INTERESTS IN YOUR WILL BY A MARYKNOLL ANNUITY

little more than a wreck the last time I visited it.

We shall soon register the deeds for the Chanlung (Sunyi) property, and, before the year is out, we ought to have some kind of place there. It is the finest spot I know of in this section for a mission, and all the men familiar with the place think as much of it as I do. When it is turned into a center, it will have more than three hundred of the best Tungchen Christians, and it is in a section that is supplying most of our catechumens.

PUBLIC OPINION

A paper full of real life.—*N. Y.*

I enjoy immensely your unique publication.—*Calif.*

A small offering for so much good reading.—*Mass.*

We can hardly wait for each new number to come.—*Wash.*

Enclosed is a subscription to your great journal.—*K. of C., Calif.*

The most thoroughly enjoyed magazine in my home.—*Mass.*

THE FIELD AFAR maintains its well deserved reputation.—*Ohio.*

Kindly forward your splendid magazine to my new address.—*Calif.*

The wonderful magazine is worth much more than I can send.—*Calif.*

I have taken THE FIELD AFAR since the first copy was printed.—*Mo.*

The \$2 is for my subscription. I am glad to pay that amount.—*Mass.*

There is a stirring quality that grips one in your magazine.—*Calif.*

Enclosed check (\$4) is for one year. THE FIELD AFAR is worth it.—*Kansas.*

Though I have but little time, I have enough to read THE FIELD AFAR.—*N. Y.*

Our whole family is interested in your paper. It has an appeal hard to resist.—*Oregon.*

Observations in the Orient

and

Maryknoll Mission Letters

These two volumes give solid information on Catholic missions in the Far East and the work of pioneer American Catholic missionaries in China.

"As a diary, OBSERVATIONS IN THE ORIENT is literary and delightful; as an appreciation of conditions in the Orient, it is keen and to the point; and as a plea for the foreign missions, it is shot through with intensity of love for the cause of Christ among the Orientals. It can be recommended without reserve to the American reading public."
—*The Ave Maria*

These books are source material of the highest value. They comprise the observations of American priests actually in the mission fields. Written in a simple, friendly style, enlivened with an abundance of gay humor, they make delightful reading.

"MARYKNOLL MISSION LETTERS is a spell-binding volume. We confess to having fallen prone beneath its magic. Read these spicy, plucky letters from Maryknoll's young priests and you will know what is meant by the phrase, 'The Romance of Missions.' The book is sumptuously illustrated and printed."
—*The Lamp*

Numerous excellent illustrations and an exhaustive index add to the value of each volume. The bindings are cloth, with really beautiful designs in gold. The prices, postpaid, are:

Observations In the Orient, \$2.50

Maryknoll Mission Letters, \$3.00

Address:

THE FIELD AFAR OFFICE, MARYKNOLL, N. Y.

Of all the magazines I receive, there isn't any to which I look forward as I do to THE FIELD AFAR.—*Pa.*

THE FIELD AFAR brings me many happy moments and seems to make lighter the burden of heavy and trying duties.—*Mass.*

I read with much interest and to my advantage your publication. It is one

of the most interesting magazines that I have ever seen.—*Mass.*

I am a prodigal, but should like to return. Please put me on your mailing list again. We have missed the magazine very much.—*Conn.*

If I had money, your society would get the lion's share. All I can do for the present is to "boost" it every chance I get.—*Mass.*

INTEREST A NEW FRIEND IN THE FIELD AFAR

Maryknoll Mission Circles

(Address all communications to the Circle Director, Maryknoll, N. Y.)

MAY month! There is joy in the very word, the joy of awakening spring and budding flowers. May our Immaculate Mother shower many graces upon our Circles during this month which is so truly her own!

CIRCLE DAY at Maryknoll will be held this year on Sunday, May 23. The Maryknoll Family is again looking forward to welcoming the representatives of our many Circles. Bethany will be open to receive those who, having come from a distance, will be obliged to remain overnight.

Let all our Circles send at least one representative to Maryknoll, so that Circle Day this year may be a record one.

Our thanks to the ever busy Théopane Circle for the kind remembrance of our Maryknollers overseas.

Besides supporting a Maryknoll Sister in Korea, Little Gemma Circle is busy sewing for the missions.

Our missionaries were made very happy by a gift of knitted clothing sent by the Catholic Missionary Knitting Society.

Another new Maryknoll Circle has been formed in Hopedale, Mass. Its first enterprise in working for the foreign missions will be a shower.

St. Barnabas Circle of St. Vincent de Paul Auxiliary, recently organized, has sent a splendid contribution for its missionary in Korea.

A gift unhampered by "strings" reached us from Our Lady's Circle of Lowell. St. Robert's Circle has another leper hut in its name.

St. Claire's Circle, of Irvington, is very faithful. Its box of household supplies did not receive a moment's rest after it reached Maryknoll.

Some Maryknoll admirers in New York City recently held a bridge party which netted a considerable sum for our missionaries. Some day they may join our Circle constellation.

The Sisters of the Holy Ghost, while

THE KONGMOON SEMINARY

One of the essential aims of the Catholic Foreign Mission Society of America is the development of a native clergy in the missions entrusted to its care.

At the cost of great sacrifice, Msgr. James E. Walsh has opened a seminary for the training of Chinese priests at Kongmoon. Each of these aspirants to the eternal priesthood of Christ costs the Mission \$100 a year.

struggling to rebuild their school which was destroyed by fire, did not forget the poorest of God's poor—our pagans. May God bless them!

The members of St. Mark's Circle, together with some other Maryknoll friends, recently gave a card party. The check which was forwarded to us did much to alleviate the wants of our missionaries.

Not long ago, Maryknoll Circle, of Watertown, held a whist party for the benefit of our work. It proved such a success that the enthusiastic members have planned to give a much larger affair.

Although formed but a few months, Maryknoll Amadeus Circle has done much to further the cause. The latest activity was a reception from which we received the proceeds in the form of a fine, fat check.

The following are new circles which are already working earnestly for the cause: Little Flower Senior and Junior Circles, of Worcester; Blessed

Trinity Circle, Rosary Circle, and Little Flower Circle—all of Medford; Maryknoll Circle of Hopedale, Mass.

Circles planning trips to Maryknoll are asked to communicate with the Circle Director a month in advance to arrange dates.

In a letter from Maryknoll-in-San Francisco, we came across the following:

Circles—circles—circles—what a help to Maryknoll they are! A whist conducted in San Francisco by Our Lady's Circle, another by St. Francis of Assisi Circle, a third in Oakland, sponsored by the Little Gemma Circle, and a fourth in San Mateo, all brought generous help in a financial way, as well as spreading a knowledge of Maryknoll.

And the latest whist, held by the Women's Auxiliary of Maryknoll in San Francisco, put a match to the tax collector's recent bill—it was close to the two hundred mark.



ST. BERNARD'S CIRCLE, BROOKLYN, NEW YORK
Their specialty is stringless gifts

MISSIONARY KITS ARE NEEDED FOR OUTGOING MISSIONERS.



Catholic Students' Mission Crusade

"PRAY and work for the countless millions now perishing," said our Immaculate Mother to her little apostle, Bernadette.

For whom could these words have deeper significance than for you, Crusaders? Mary Immaculate is the Patroness of America and her message should be heeded in a special manner by her American sons and daughters. She is your Queen to whom you owe loyal allegiance.

During this month, offer your prayers and sacrifices for the missions through Mary, and beg of her to plead with the Sacred Heart for those who still sit in darkness and in the shadow of death.

Then ask Blessed Bernadette, whose life was a complete holocaust for souls, to obtain for you a true love of our Mary Immaculate, Mother and Queen of Apostles.

Thanks to Columbia College Unit, of Dubuque, for its offering and interest.

St. Xavier's Academy Mission Unit has ransomed one more little thief of paradise.

Blessed Clet Unit has sent in a generous gift toward its burse. We are very grateful.

Another fine burse contribution reached us from our good friends, the Dunwoodie Crusaders.

Through the efforts of the Wekan-duits, Trinity College Burse has received another "boost."

We are indebted to St. Charles Seminary Mission Unit, of Overbrook, for much needed assistance.

A blessing on the students of the Academy of Notre Dame, Fenway, for their welcome aid.

Some little missionaries in St. Joseph's School, of Hamilton, made many sacrifices in order to send a generous gift to the Maryknoll missions.

St. Patrick's Seminary Mission Unit, of Menlo Park, recently sent us another assurance of interest and good will in the form of a sizable check.

Students at Sacred Heart School, Nesquehoning, are missionaries in the bud. Each day they offer up one hour of their class work for Maryknoll, that God may bless its apostles. A mite box collection was their latest contribution to our work.

FROM FR. FORD (KAYING)

AN inspiring monthly for our Mission Crusaders who wish to practice their French is the *Bulletin de la Jeunesse Catholique Chinoise*, the organ of the Catholic Chinese Youths' Association (13 Rue Hallé, Paris 14). The



ORPHANS OF LOTING
The little one is a prize

association has had considerable success both in France and Belgium in converting the Chinese students who attend the colleges of both countries. Its work suggests a similar opening in the Newman Clubs of America.

The value of the bulletin for American readers is apart from its main aim as an apologetic work among pagan Chinese students. It gives an insight into Chinese psychology and the effect of the Catholic religion on the Chinese student class, which is not well enough understood by those not in direct contact with the Chinese.

It proves to any doubter the value of advanced training for the Chinese under Catholic auspices whether at home or elsewhere.

The following is an interesting example of its articles, which confirms, incidentally, the need of Catholic apologists in China:

When I read our Chinese press, especially that gotten out in France, I cannot avoid indignation. All the editors, no matter how widely different their points of view in other matters, unite on one tactic—to fight their Catholic fellow-countrymen. And what is their cry? At bottom it is always the same: "The Catholic is a traitor to the Chinese nation."

We must settle this matter once for all, for it is certain that we do not admit the accusation and we even in conscience reject it with all our strength. Who, then, is right?

There are first of all the communist journals—from them the accusation is at least strange. Their adherents, whether French or any other nationality, reject patriotism as a heresy. If communistic, how can they give us lessons in patriotism? It is we, rather, who ought to accuse them of affiliating with a party which in principle rejects the idea of nationality and in every country attacks Catholics precisely for being patriotic. How inconsistent this is!

But there is also the nationalist journal, the *Sin Shing Pao*. Although we do not agree on every point (we are within our rights in this, I think), yet we are not far apart in many policies and principles. It is not, then, without real surprise that we see it, on every occasion, throwing stones at us.

In its issue of July 12, it prints the manifesto of a new society, "For the Glory of China" (*Koang Hoa Hsue Hool*). The aim of this society has nothing displeasing to us in it, but among the evils which afflict China, it puts "the Christians, the oppressors of their fellow-countrymen," and, as a means which foreigners use to enslave China, it includes "religion."

We ask this journal seriously if it is in good faith when, for the hundredth time, it makes an accusation which has been refuted just as often? Must we once more repeat that our religion, far from being a means of en-

The simplest method of sending money to Maryknoll missionaries is through the Maryknoll Treasurer, whose address is Maryknoll, New York.

NOVENAS AT THE SISTERS' CHAPELS ARE CONTINUOUS

slaving, can do more, we think, than anything else for the freedom of our country?

Dear friends, let us put the question seriously: For what can you reproach the Catholic Church? For having been during the past fifty years the occasion for certain foreign interventions which resulted in disadvantages to our country?

We do not deny it, though this argument has been overworked. But, to be just, exactly how often has the Catholic question been involved in our diplomatic troubles? Was it Catholicism that made us lose the Opium War, or the island of Formosa, or Korea, or our Customs; or made us give up Hongkong, or the Foreign Concessions?

We ought not, then, exaggerate. The protection of Catholics resulted in some incidents which we regret as much as you do. But that is not the question, for many other things have been reasons for diplomatic cowardice, or, to put it more simply, have allowed a certain class of citizens to shield themselves behind a Foreign Power in order to hurt their fellow-citizens. Take the railroads, for example. You know as well as we how often the railroad magnates have been insupportable because they thought or believed they were backed by the foreigners interested in their exploitation. Is there anyone among you who, because of this, would attack railroads in principle? Certainly not.

How often have I heard it said among my fellow-countrymen that if Catholicism in China is an occasion for lawsuits, it is because most Christians are uneducated and the intellectual classes are conspicuous for their absence?

Well, here are we students, drawn by the study of the doctrine and the history of Catholicism. We wish to enter the Church, first of all for ourselves, no doubt, that we may enjoy the incomparable benefits which the Church gives the individual, but also for our country, and in particular for the purpose of preventing the repetition of the complications of which you complain. Should you not, then, be the very first to congratulate us?

In a word, to war against Catholicism from the point of view of love of country, you should prove that its doctrines, its principles, are opposed to patriotism. But you know that the contrary is true—that Catholicism makes a virtue, a duty of patriotism, and to oppose certain extreme parties, however, it tempers this by the universal love which Christ commands us to have for all men and for every race.

When, in practice, any Catholics among us have not fulfilled this duty,

MISSIONERS OF 1926

The greatest event of the year at Maryknoll, the ordaining of other Christs, is closely followed by the assignments to the missions.

Each of the new missionaries requires a minimum outlay of \$500 to place him in the whitened harvest fields of the Orient.

the only conclusion which can be drawn is that we ought to try to prevent the repetition of this fault, but not that we should destroy a Church which is the source of purest loyalty. You know the proverb we have which says, "There is no good to stop eating for fear of being choked."

If this argument about patriotism is only a pretext against the Catholic Church, and in any case some would like to destroy it, we can tell those interested right here that they are losing their time as did the adversaries of the Church in every country in all periods of history. Must we add that just now, at a time when our poor country needs all its forces, it is a real crime to inject the most terrible and most incurable of divisions—that of religious discord?

If we do not seem to be clear, tell us; we are ready to discuss this question thoroughly. If we are right, quit, then, an attitude which nothing can excuse.

THE DENVER CRUSADE

Fr. Keller (San Francisco) Attends

A CALL came from the East, asking the Maryknoll priest to attend, if possible, the Denver Conference of the Catholic Students' Mission Crusade, held a short time ago. But the car fare between San Francisco and Denver was too much to encourage such an expedition, and the project was deemed impossible—but an angel in

San Francisco saw to it that a pass for the round trip was given over the Santa Fe Railroad. And so that made possible—

Maryknoll-in-Denver

No, not permanently, we regret to say; only "en passant," for just three weeks, during which time the Maryknoll delegate spoke to the different units of the Catholic Students' Mission Crusade, on the work of Maryknoll. He remained for a short time after the convention to speak in all the schools and in some of the churches.

Heartening welcomes were given at the Cathedral, St. Francis de Sales Church, the Holy Family Church, where appeals were made for subscriptions to THE FIELD AFAR. The net result is many new friends of Maryknoll in Denver.

All the schools showed a splendid interest in our work—the two Catholic colleges, Regis and Loretto Heights, St. Mary's Academy, and the other high schools of the city, Cathedral, Sacred Heart, St. Joseph's, St. Francis de Sales, and Annunciation. The many parochial grammar schools were also visited, and each student was given a little leaflet which told the story of Maryknoll.

The Denver Knights of Columbus were also addressed. The Catholic Daughters of America have begun to show their definite interest in Maryknoll by taking mite boxes which they have started to fill to help the work of the Maryknoll Sisters.



A CHINESE BEGGAR

His own child in one basket draws sympathy and provisions

THE SISTERS WILL BE GLAD TO REMEMBER INTENTIONS



The Intake

Lah-Li-Pop says, "It's good, but it doesn't last long."

WE owe so much that, at times, we are tempted to leave unanswered the ringing door bell. To-day, though, we put behind us all bill-collectors and turn to pay a debt of gratitude to our friends for the aid, great and small, which they are giving Maryknoll.

Stringless Gifts—

In stringless gifts, New York City leads; then comes New York State, Massachusetts, Ohio, Pennsylvania, New Jersey, and Louisiana.

Student Aid—

Philadelphia takes first place for the student aid gifts, with excellent support coming from Washington, D. C.; Albion, N. Y.; Manistee, Mich., and New York City.

The Missions—

For Missions and Missioners, the following cities have provided: Hyde Park, Mass.; New York City; Philadelphia; New Rochelle; New Orleans; and Boston.

Wills—

Bequests from the estates of the following have been announced: Rev. John Flannagan, Davenport, Iowa; Marie Bender, Brooklyn, N. Y.; Anastasia Brady, New York City. The wills of the following have matured: Rev. Fr. Billings; Margaret Dunn, New York City; and Ellen Farrell, New Bedford, Mass.

Annuities—

These prove helpful still, as a means of making a gift that will provide for the donor. Annuities have come from Ohio, Vermont, Washington, and New Jersey.

Diocesan Directors of Mission Aid will gladly forward to the Catholic Foreign Mission Society of America, gifts for the work at home or abroad. When requesting this service, mention Maryknoll as your beneficiary.

FATHER FLYNN'S MEMORIAL

It was a new idea, but the Committee on Plan and Scope thought it was a good one.

Fr. Flynn, the much-loved pastor of a big parish had passed to his eternal reward.

"We must erect a memorial to our beloved shepherd," his people said. But what form would it take?

Now we have been notified that Maryknoll is to provide the memorial. The burse idea was presented to the committee, "The Father Flynn Memorial Burse," under which, every six years, a priest, preferably a boy from the parish, or at least from the diocese, would be ordained for the foreign missions.

"A memorial that will not crumble," said one of the men. When Fr. Flynn and these good people are long forgotten, the memorial will still be new, and each succeeding priest educated through this fund will perpetuate the name and memory of the zealous pastor of souls, Fr. Flynn.

"We started out to raise five thousand dollars for the scholarship," writes the committee chairman, "but we have gone over the top."

"Are your missions self-supporting?" Not yet, nor will they be for some time. In the meantime, we must be patient and rely on the charity of our readers. Some help does come, but it is still far from adequate. The book-keeper's report for last year contains this interesting item:

During 1925, each of our forty-six missioners in China and Korea received less than \$1,050 (actually \$1,049.60) to support himself and conduct his mis-

sion; that is, to cover expenses of buildings, food, travel, catechists, teachers, medical needs—\$2.87 a day!

"How do they do it?"

A word of thanks to the Rev. D. J. Lenihan for the fine chalice which came recently "to be used in China."

May the Blood of Christ offered in this holy cup flow abundantly on pagan souls and bring many graces to the donor and his flock!

Through the kindness of the Paramount Film Company, Maryknoll-on-the-Hudson has enjoyed a few select films during long vacation evenings. Recently, when the same company found that our "movie" machine was only limping along, missing parts were supplied, and the result is fine.

Of the many kindnesses extended to Maryknoll, probably none proves so helpful in many ways as does the opportunity to secure new subscribers for THE FIELD AFAR.

Lately two western bishops, who themselves have many needs, extended an invitation to the Seattle Maryknoller to seek new friends in their dioceses.

For such splendid coöperation, we are deeply grateful to these two prelates: the Rt. Rev. Daniel M. Gorman, D.D., LL.D., of Boise, Idaho; and the Rt. Rev. M. C. Lenihan, D.D., of Great Falls, Montana.

Pittsburgh has, from the beginning, done much to advance the work of Maryknoll. The yearly grant coming from the Catholic Missionary Aid Society has placed Pittsburgh high on our list. The mission idea has undoubtedly been deeply impressed in the diocese, and we were only recently assured that the spirit is still strong:

I am sending you herewith a check in the amount of five thousand dollars to be applied for a Second Burse. The amount for this Burse was for the most part collected by the Maria Mission Circles, who request that it be established in honor of "Father D."

ADOPT A MARYKNOLLER, PRIEST, STUDENT, BROTHER, OR SISTER—\$300 A YEAR

The Exposition is over —but its lessons live!

The Mission Exposition in the Vatican Gardens was prepared at the request of the Holy Father. Its purpose was to tell the world the story of Catholic missions.

From all over the globe missionaries sent the most significant material they could gather. The result was a display of more than passing interest. It was a collection that told to Catholic and non-Catholic alike the not-too-well-known fact that the missions of the Church are age-old and world-wide. It was a survey of the whole history of Catholic missions and



His Holiness visiting the Japanese Government exhibit

book is an instructive manual for those who have not visited Rome, and a delightful souvenir for those who have. It contains 172 pages, lavishly illustrated, and is handsomely bound. An appendix gives recent statistics of the "eight great mission fields of the world," graphically presented in chart form.

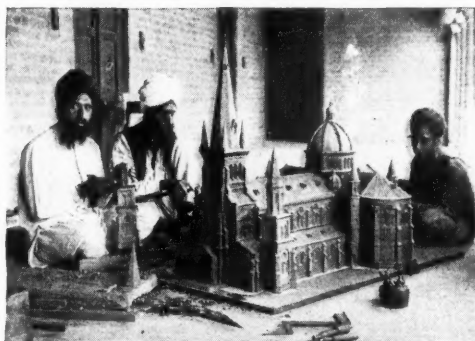
The photographs on this page are reproductions of full-page illustrations. They are printed with permission of the Macmillan Company, publishers of



Painting of Turkish massacres in the Holy Land, 1920

a study of the present-day mission activities of the Church.

The lessons of the Exposition, therefore, are of permanent value. They should be known to every one who has at heart the command of Our Divine Lord to teach all nations. A very readable account may be found in the book written by a Maryknoll priest who was one of the guides at the Exposition. This



Model of Lahore cathedral, made by native workmen

THE VATICAN MISSION EXPOSITION

\$1.50, Postpaid

Address: THE FIELD AFAR OFFICE, Maryknoll, New York

BURSES IN THE MAKING

A Burse is a sum of money invested and drawing enough interest to provide board, lodging, and education for one aspirant apostle at the Maryknoll Seminary, or Maryknoll's Preparatory College, The Venard. Each student beneficiary is instructed to pray for his benefactor.

The usual burse is five thousand dollars. If the student's personal needs are included, the amount is six thousand. We will welcome additions to five thousand dollar burses.

Any burse or share in a burse may be donated in memory of the deceased.

A new burse may be entered on the list when it has reached \$100.

FOR OUR SEMINARY

The Most Precious Blood Burse....	\$4,866.19
Trinity Wekanduit Burse.....	4,453.53
St. Patrick Burse.....	4,098.17
Kate McLaughlin Memorial Burse....	4,050.00
St. Anthony Burse.....	3,893.13
St. John's Seminary, Archdiocese of Boston	
Burse	3,715.51
Curé of Ars Burse.....	3,631.39
St. Philomena Burse.....	3,605.00
College of St. Elizabeth Burse.....	3,535.00
St. Anne Burse.....	3,255.63
St. Michael Burse No. 2.....	3,001.47
N. M. Burse.....	3,000.00
College of Mt. St. Vincent Burse....	3,000.00
Fr. Chaminade Memorial Burse.....	2,969.95
Bl. Louise de Marillac Burse.....	2,758.36
Dunwoody Seminary Burse.....	2,572.64
Michael J. Egan Memorial Burse....	2,500.00
Father Chapon Burse.....	2,205.00
Our Lady of Mt. Carmel Burse.....	2,171.89
Holy Child Jesus Burse.....	2,125.85
Marywood College Burse.....	2,125.50
Mother Seton Burse.....	1,947.18
Pius X Burse.....	1,768.00
St. Dominic Burse.....	1,742.07
Bernadette of Lourdes Burse.....	1,674.75
Bishop Molloy Burse.....	1,600.00
O. L. of the Sacred Heart Burse....	1,600.00
Duluth Diocese Burse.....	1,411.70
St. Michael's Parish, Lowell, Burse..	1,533.00
Fr. Nunney Burse of Holy Child	
Jesus Parish of Richmond Hill....	1,302.55
St. Agnes Burse.....	1,276.18
Immaculate Conception Patron of	
America Burse.....	1,181.23
St. John Baptist Burse.....	1,049.11
James H. Collier Burse.....	1,000.00
Manchester Diocese Burse.....	900.00
St. Michael Burse.....	865.50
Susan Emery Memorial Burse.....	792.68
St. Francis Xavier Burse.....	724.38
St. Rita Burse.....	723.15
St. Lawrence Burse.....	646.25
Our Lady of Lourdes Burse.....	519.53
Children of Mary Burse.....	457.05
St. Joan of Arc Burse.....	433.01
St. Louis Archdiocese Burse.....	430.00
St. Bridget Burse.....	410.00
Holy Family Burse.....	340.00
St. John B. de la Salle Burse.....	267.00
St. Jude Burse.....	268.00
St. Boniface Burse.....	236.65
Maryknoll-in-Heaven Burse.....	228.50
The Holy Name Burse.....	205.00
St. John Berchmans Burse.....	200.00
Our Lady of Victory Burse.....	192.00
St. Joseph Burse No. 2.....	174.00
Jesus Christ Crucified Burse.....	153.50
SS. Peter and Paul Burse.....	150.00
All Saints Burse.....	141.28
Newark Diocese Burse.....	132.00
Archbishop Ireland Burse.....	101.00

FOR OUR COLLEGES

Sacred Heart of Jesus Burse (Reserved)	4,250.00
Holy Eucharist Burse (Reserved)....	2,100.00
Bl. Théophane Vénard Burse.....	1,612.80
"C" Burse II.....	1,500.00
Bl. Virgin Mary Sodality Burse....	1,000.00
St. Aloysius Burse.....	647.50
St. Michael Burse.....	646.32
Archbishop Hanna Burse (Los Altos)..	140.00
St. Margaret Mary Burse.....	112.00
Immaculate Conception Burse.....	106.00

†On hand, but not available, as at present interest goes to the donor.

DIOCESAN MISSION AID

(February 1 to March 1)

Baltimore—	
(Through Home and Foreign Mission Society	\$ 30.65
Boston—	
(Through Soc. for Prop. Faith).....	1,217.50 (also Masses)
Brooklyn—	
(Through Soc. for Prop. Faith).....	27.75
Buffalo—	
(Through Soc. for Prop. Faith).....	125.00
Chicago—	
(Through Soc. for Prop. Faith).....	5.00
Milwaukee—	
(Through Soc. for Prop. Faith).....	(Masses)
Newark—	
(Through Soc. for Prop. Faith).....	100.00 (also Masses)
New York—	
(Through Soc. for Prop. Faith).....	50.00
Pittsburgh—	
(Through Catholic Mission Aid Society) 5,005.00 (also Masses)	
St. Paul—	
(Through Soc. for Prop. Faith).....	20.00
Toledo—	
(Through Soc. for Prop. Faith).....	(Masses)

BOOKS RECEIVED

Zeal in the Classroom	
By the Rev. M. V. Kelly, C.S.B. John P. Daleiden Company, 1530-1532 Sedgwick St., Chicago, Ill.	
Sister Benigna Consolata Ferrero	
Translation. M. S. Pine. John P. Daleiden Company, Chicago, Ill.	
Sister Benigna Consolata Ferrero	
By the Very Rev. P. Duriaux, O.P., D.D.;	
Devotions to St. Anthony of Padua	
compiled by the Rev. F. J. Bergs;	
Stations of the Holy Way of the Cross	
Our Queen's Treasure	
by the Rev. F. J. Bergs;	
St. Joseph Our Patron	
by the Rev. F. J. Bergs. John P. Daleiden Company, Chicago, Ill.	
A Melody of Youth	
By Brandon Tynan. Samuel French, 25 West 45th St., N. Y. C.	
Rehoid the Man	
By Brandon Tynan;	
The Coming of the Light	
by Sister M. Edwin;	
The North East Corner	
by Brandon Tynan;	
The Legend of the Juggler	
by Camille C. Watson;	
Long Ago in Judea	
by Virginia Sanderson;	
The Gifts of St. Patrick	
by J. C. McMullen;	
A Grand Evening	
by J. C. McMullen. Plays published by Samuel French, New York City. \$.30.	
A Study of the Constitution of the United States	
High School Edition. By J. V. Harwood, A.M. The Palmer Co., Boston, \$.25.	
The Little Flower Prayer Book	
By Philothea, a Sister of Notre Dame. The Ad-Vantage Press, Cincinnati, Ohio. \$.30.	
Hymns	
By Hugh F. Blunt, LL.D. White-Smith Music Publishing Co., N. Y. \$.20.	

Catholic men of character and zeal may lend valuable assistance as Lay Brothers in promoting the spread of the true faith. Send for pamphlet, "American Brothers and the Foreign Missions."

Please pray for these deceased friends of Maryknoll: Most Rev. Archbishop Cieplak, Rt. Rev. Msgr. J. F. McGean, Rt. Rev. Msgr. Powers, Rt. Rev. Msgr. Reynaud, Rev. P. McAlenney, Mother Mary Agnes, Sister Mary of the Good Shepherd, Adeline Whiteside Dunlap, Maria Healey, Margaret A. Holt, Mrs. James J. Costello, Mr. Morrison, S. B. Morrison, Mary O'Connor, Mrs. J. F. Shea, John Kenney, Thomas Burns, Ellen Devereaux, Miss Gallagher, Ellen B. Fegan, Mrs. M. G. Stahrr, William Heffernan, Daniel Ryan, John A. Tobin, Mary Glenon, Mrs. Catherine E. Finnegan, Mrs. Rose Jaquith, Arthur McCann, Peter Fleckenstein, Miss Byrne, William Fricker, Mrs. Maguire, Theresa Schaffer, Helen F. Byrne, J. Louis Link, Mrs. N. Nolan, Mrs. Johanna Hanifan, Santiago de la Guardia, Loretto Cunningham, Margaret Conway, James Donoghue, Daniel R. Coughlan, Mrs. C. R. Boyle, Mary A. Fuller, Thomas McShane, Mrs. J. R. McGraw.

MEMBERSHIP IN THE CATHOLIC FOREIGN MISSION SOCIETY OF AMERICA

[This membership carries with it privileges that include, among other spiritual advantages, four thousand Masses offered, each year, by Maryknollers, especially for the holders.]

The following Perpetual Memberships were recorded during the past month:

For the Living	37
For the Departed	12

NEW PERPETUAL MEMBERS

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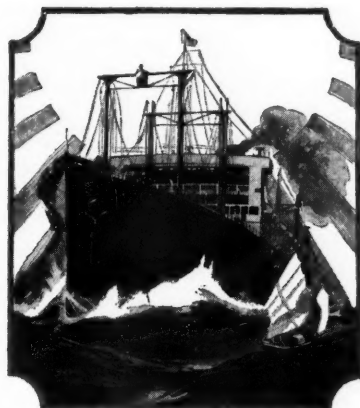
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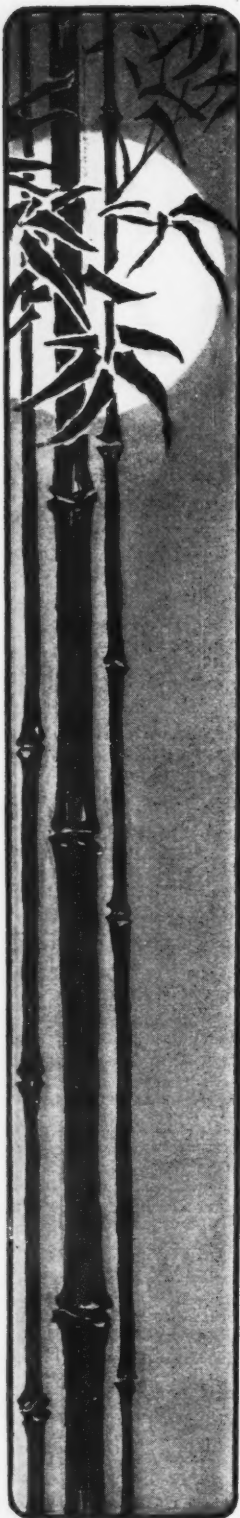
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